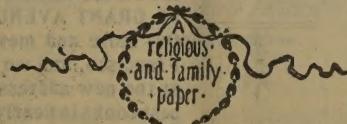


THE PACIFIC



Volume XLIX

Number 28

July 400 Edward 1630

A Song of Harvest.

PAINTER of the fruits and flowers!
We thank thee for thy wise design
Whereby these human hands of ours
In Nature's garden work with thine.
And thanks that from our daily need
The joy of simple faith is born;
That he who smites the summer weed
May trust thee for the autumn corn.
Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.
For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.
And, soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

—John Greenleaf Whittier.

THE PACIFIC

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 12 July: 1900

The Discontinuance of the Presbyterian Paper.

Our contemporary, The Occident, the Presbyterian paper for the Pacific Coast, has given up in the financial struggle through which it has been passing for some time. The issue of last week contained the valedictory of the editor, the Rev. T. F. Burnham, pastor at Vallejo, and the "parting word" of the manager, Mr. John M. Forsyth. We are sorry, and we are surprised. These gentlemen have worked heroically to make the paper a success, and aid to the amount of a few hundred dollars annually would have made possible its continuance. Ill health, brought on doubtless by the double work of a pastorate and the editorial office, made it necessary for Mr. Burnham to resign the editorial position. But the manager was anxious to continue, provided the financial burden were shared by others. Our Presbyterians friends have made a serious mistake in not coming to his help. It will not require many weeks' time for them to realize this. Church papers are needed on the Pacific Coast just as much as they were needed in the East when such as the New York Evangelist, The Congregationalist, The Presbyterian, The Interior and The Advance were started. There can be no proper denominational life without them. It will not be many months until the Presbyterians hereabouts will be starting a new paper. But men who know anything about newspaper business can see that it will require the expenditure of a much larger sum of money to make it a success than it would have required to continue The Occident. The subscription list has been transferred to the Interior of Chicago, and a new paper will have to begin at the very foundation. The prestige which comes to a paper with age can not be had for many years for a new venture, and our Presbyterian friends are in a deplorable condition indeed, and just at a time when greater

responsibilities than were thought of a half-dozen years ago are resting upon the churches of the Coast.

Influence of the Religious Press.

The Rev. Dr. Lorimer of Boston, one of the leading Baptist ministers of the country, in a recent address on "The Literature of the Twentieth Century," placed a high estimate on the influence of the religious press. We commend to the attention of any persons having funds to give now for the advancement of the church kingdom, or to bequeath for that purpose, the following remarks by Dr. Lorimer:

"Religious journalism has not been stationary, but it has needed capital and a larger interest in its welfare on behalf of the churches. Wealthy brethren conclude that it is good for the nation that opportunities be created in this way to disseminate sound learning. Is it not also important that the land should be filled with the knowledge of Christ and with the annals of his kingdom's progress? But to achieve these ends resources must be supplied. We have the money. May we not hope that some of it may be used in this direction? How could it be better spent than in helping to perfect our denominational journalism, in making it not only a record of what is being done in various localities, but a mirror of the spiritual life of the age, and a just critic of all movements so far as they affect Christ and his people? What ought to be in the twentieth century—the religious press should come to its throne, exert a wider influence and in its domain should be as regnant and potent as the secular press is in its worldly empire."

And now we desire to say to the Congregationalists of California, Oregon and Washington, that The Pacific is an enterprise which deserves more consideration in their benevolences than it has had in the past. With suf-

ficient money this paper can be made one of the most powerful influences for good. If any of our people are thinking of giving money for some good work, let The Pacific have earnest consideration. The man or men who would make it possible for this paper to properly meet the needs of the times on this Coast, by the gift of a few thousand dollars for endowment, would put money where it would do as much good as Dr. Pearson's money is doing in our denominational colleges. The man who would give \$50,000 for this purpose would make himself count as an influence on this Coast, for all future time, as thoroughly as Stanford will count through his millions in our great university.

The Daily Papers and Missions.

Strange utterances are being made by some of the San Francisco daily papers concerning the missionaries in China and foreign missionary work in general. The Call would have it as the rule that missionaries should expect no protection from the government; that they should be made to understand that they are to have none, and it holds that the time for foreign missionary work will come only when the thousands of needy people here at home have been taught to turn their faces to the stars, and to keep their faces clean, and when mercy and pity have gone among them to soothe sorrows, nurse in sickness and comfort in death, and have let shine into their darkened lives the spirit of that message, 'He who hath done it unto the least of these hath done it unto me.'

And the Post, in a semi-editorial way, by one who writes regularly in the Saturday evening magazine edition, under the *nom de plume*, "Yorrick," says: "If the millions of money contributed for the support of foreign missions and for the evangelization of the heathen to the two-and-seventy jarring sects of Christianity had been expended in an effort to relieve the destitute of the Christian communities from which the coin was shipped, our jails and poor houses would be unoccupied and our churches would not echo vacantly to the voice of the preacher bemoaning the emptiness thereof and thinking prayerfully of vestry possibilities concerning another cut in his salary. Even the missionaries must acknowledge now that the money expended in China has been wasted. The Chi-

nese 'converts' to Christianity have been cut off root and branch by the fanatical Boxers and the missionaries will have to begin again on material that offers but little hope of adequate return on the investment. I hope that the missionaries will not be permitted to begin again. I hope that the powers will withdraw their 'protection' from a class of pestilient meddlers and conniving malaperts who have precipitated this slaughter in the Chinese Empire and whose unholy work on behalf of their jarring sects threatens to involve the world in the bloodiest war of all the ages."

Such sentiments as these going into our homes through our daily papers emphasize the need of religious papers of extensive circulation to counteract their pernicious influence.

There is no probability, however, that these papers will ever find their wishes with respect to the missionaries gratified. The large majority of the people know well the value of missionary work. Colonel Charles Denby spoke out of his experience as United States Minister to China when he said: "Believe nobody when he sneers at the missionaries. The man is simply not posted on the work." And his testimony is that missions have done far more for China than commerce has. Sir Augustus Rivers Thompson, Lieutenant Governor of Bengal, says: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the empire." And the testimony of Keshub Chunder Sen not long ago was: "India is unconsciously imbibing this new civilization, succumbing to its irresistible influence. It is not the British army that deserves the honor; if any army can claim that honor it is the army of Christian missionaries, headed by their invincible captain, Jesus Christ."

Our Eastern daily papers are better informed than these San Francisco dailies from which we have quoted. In not one of the Eastern papers of influence have we seen any such sentiments. On the contrary, only good words for missions and missionaries appear. This, from the New York Post, is a sample: "In the light of the great achievements of missionary zeal and sacrifice, the candid observer can reach only one conclusion. He must grant that the tremendous ethical impulse now

visible among once degraded peoples is largely due to the teachings of the missionaries. As a mere business proposition in the interest of good morals, if we may argue from the lower to the higher plane, missions are paying investments."

The Pacific will have something further, next week, concerning the benefits of missionary work and the reasons why it should be earnestly prosecuted.

Coffee-Houses.

We hear good words occasionally concerning the coffee-houses at San Jose and San Diego. Mr. E. C. Gilbert, Superintendent of Christian Endeavor work among commercial travelers and carmen, says that the two houses in San Diego are patronized by carmen and travelers and keep hundreds of young men from going to the saloons. An Oakland business man dropped into the rooms in San Jose a few weeks ago and was so impressed with the value of the plan that he began to talk up the same for his own city; and in all probability one or more will soon be in operation in Oakland. Mr. John A. Miller, Director in Rescue Work in Chicago, expressed the belief a short time ago that the coffee-house is the best medium through which to accomplish the downfall of the saloon. He said in this connection: "The saloon is a necessary evil in that man demands fellowship. He must have fellowship. The saloon is always open to the lonesome man and, if no other place is open, he will—nay, he must, go to the saloon. Thousands of our young men in the city to-day have no parental homes, nor do they belong to any club where they can spend the evening; where can they find a welcome except at the saloon? The churches, which ought to take care of the young in their district, are quite generally closed all but five hours in the seven days of the week. The organ which peals forth its melodious strains on Sabbath-day service is silent throughout the remainder of the week. Man is created with a social, as well as a spiritual and moral nature. He naturally seeks sociability, and will go from place to place until he finds it. The saloon ministers to human nature by providing music and games. While the grand organs of the churches are mute, the harp, the violin, the piano and the voice are daily and hourly engaged in the serv-

ice of the saloon. There are thousands of teamsters and laborers throughout the city who have no place of refuge or shelter where they can eat their noon-day luncheon except on a curbstone or in the saloon; hence, we can not expect to get their votes to close them."

In view of such things as these Mr. Miller was among the earnest advocates of coffee-houses for Chicago. His opinion was that they could in a short time be made a paying venture in that city. We believe that they can be made to pay in every city in this country. For some time they have been paying four per cent interest on the investment in London. But, what if they do not pay in this way? They would certainly pay in the keeping of men from the saloons, and by the prevention thus of a large proportion of the crimes committed. Even in the towns of a thousand, or two or three thousand inhabitants, the coffee-houses would pay in this preventative way. Men from the surrounding country would appreciate and use them as well as the residents of the town. Where is there to be found to-day, in the ordinary town, any lounging or resting or recreation place except in the saloon? The Pacific would urge upon towns all over the country an earnest consideration of the coffee-house idea.

Prayers for the Dead.

The Church of England continues to be agitated over the question of prayers for the dead. In reply to objections to his position in favor of them the Archbishop of Canterbury says that we are not told that the blessedness of heaven is precisely the same for every one, or that when once given it can not be increased. During this controversy it has been brought to the general knowledge that Gladstone once composed a prayer for the dead in which was the following: "O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be, we beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of thy great love."

It was the doctrine of purgatory that gave rise to the practice of praying for the dead.

This doctrine held that the great majority even of the persons destined for eternal happiness entered the other world in a very imperfect condition, and by purgatorial suffering were prepared for heaven. It was believed that prayers were efficacious in shortening this purgatorial experience, and therefore the demands of love and piety soon brought about frequent and fervent prayers for the departed. It is not known just when the practice originated, but mention of it is made by Tertullian early in the third century, and the mention in the second book of Maccabees—"it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins"—shows it to have been an early Jewish doctrine and custom. It has long been in the Roman Catholic Church the channel of unallowed gain on the part of mercenary priests. It is related in Catholic story that a monk noted for medical skill died with three gold pieces in his possession. The holding of property being forbidden by his vows, Gregory the Great threw the gold into the monk's grave, saying, "Thy money perish with thee." It seems, however, that this action was only a fiction, for the money was picked up and by Gregory himself used for masses in behalf of the monk who, it is said, returned in the spirit and thanked his brethren for the masses, which had in thirty days delivered his soul from purgatory. St. Thomas Aquinas, it is said, had a brother who was especially bitter against his acceptance of the monastic life. The brother died and Thomas never ceased praying for the repose of his soul, until a departed sister appeared and informed him that he had passed from purgatory into heaven.

Such instances show how superstition soon enveloped what was, perhaps, at first intended only as a testimonial of respect and love for departed friends; as a church father in the fourth century puts it, "an expression of their belief that the departed had not ceased to exist, but were still living with the Lord." Augustine confidently believed that his beloved mother, Monica, had been accepted of God and was living with him in peace; yet, while praising God for her good life, he often prayed most earnestly that her mistakes and imperfections might be graciously overlooked. What are called eucharistical prayers for the dead are mentioned by Chrysostom. These

were mainly prayers of thanksgiving to God for the holy lives of friends, for his mercies to them, and for their happy deliverance from the world of sin.

When the Archbishop of Canterbury was asked recently whether there were any precedents for his letter to the clergy suggesting, in a spirit of sympathy for the many families bereaved by the war in Africa, that prayers be offered for their soldier dead, he cited a form of prayer issued in 1797, in which, along with thanks for signal victories, there was the petition, "And for those whom in this righteous cause thy providence permits to fall, receive, we pray thee, their souls to thy mercy." Undoubtedly there is quite a Romanizing tendency in the Church of England. The increase of the practice of praying for the dead is one of the evidences. It is this tendency which alarms many of the communicants, and causes them to resist strenuously the use of such forms of intercession as the Archbishop, in his sympathy for the people losing loved ones in the South African war, had framed and recommended.

It is significant that certain students of religion believe that they find among evangelical Protestants in Europe, as well as in the Anglican church, a pronounced bent toward such intercession. This marks, however, in general, a decided change in their eschatology, and not a Romanizing trend.

Notes.

Our Washington correspondent expresses the opinion this week that the next Pacific Coast Congress should be held in two years instead of three. He says that they will be ready for us in Seattle in 1902 if we are ready to go then.

The "Bystander" articles will begin again in The Pacific next week, and will continue regularly. Bystander knows how to write in an interesting manner. His articles have been missed by our readers for several months, and we have pleasure in the announcement that they will be resumed at once.

The Rev. Dr. W. S. Matthew retires this week as editor of the California Christian Advocate, and the Rev. Dr. F. D. Bovard enters upon that work. Our relations with Dr. Matthew have been so pleasant that we are sorry to have him leave the work; but our acquaintance with Dr. Bovard assures us that relations just as cordial will be established at once between the papers and their editors.

The financial year of the American Board closes with August. Only one month beyond this remains for our churches and friends to get in their contributions. There is special need in these trying times in our mission fields, that there should be no withholding or diminution of gifts. The distresses in India and the perils in China add overwhelming burdens to our work and workers. The appeal for the starving millions of India has been generously responded to by our churches and friends, but it should be remembered that these gifts do not relieve the treasury of our Board. They do not lighten the expense of our missionary work, and though so needful and worthy they should not be regarded, as some seem to regard them, as taking the place of contributions to the Board. If we divert our missionary offerings to this relief work we will leave our Board and our workers themselves in distress. Many of our churches have not yet made their offerings this year. There must be a strong rallying and a wide helping, or the outcome of the year will be disappointing.

The customs of China emphasize the duties of children to parents, and those customs are faithfully observed. The Rev. C. E. Babb of San Jose tells in the Herald and Presbyter of this faithfulness, in the extreme, on the part of a California Chinaman, Ah Sou by name, who had been in his home for five years. He had laid up about a thousand dollars, when a letter came from his father, near Hongkong, stating that his mother was getting old and that he must come home at once and marry a wife to take care of her. The Chinaman did not want to go, but he went. The writer says: "We never expected to see him again. Last week, however, he came rushing to the kitchen door, and, with features all aglow, told us in broken English of his visit to the Celestial Empire. He said: 'I went home, and built a house. It has five rooms—one for my father and mother, one for my brother and his wife, one for another brother and his wife, one for my wife and one for cookie (cooking).'" He thought evidently that his five-room cottage was a mansion. It certainly was a family home in the broadest sense. And how it illustrates the Chinese idea of filial piety and domestic life. This boy came to California, as we say, "to seek his fortune." He was successful. But what he earned and saved was not for himself. It belonged to the family. When summoned to return he had to go and take his money with him to build a house for his aged parents; for his brothers and their wives, and then had to marry a wife, to live with and wait upon his mother. That wife is practically her slave. Ah Sou told this story as if he expected our approbation and admiration. To obey his parents, to toil and make sacrifices for them—that is, his religion. He

has no idea of marriage as Adam understood it: 'A man shall leave his father and mother and cleave unto his wife' (Gen. ii: 24. See also Matt. xix: 5). No, his idea, and that of the millions of his countrymen, is that a man shall take his wife to his father and mother to serve them." A little more of this filial spirit in our own country would not be amiss. The divine ideal lies between the extremes, as we find them on the one hand among the Chinese and on the other hand frequently among our own people.

Among the Churches.

The Rev. Dr. Hiram Van Kirk of Chicago has been elected as Dean of the Berkeley Bible School of the Christian church. Dr. Van Kirk is a graduate of Hiram College and of Yale Divinity School. He has the degree of Ph.D. from the University of Chicago.

The Baptists have dedicated their sixth chapel car. In general these cars have done a good work, but now and then they have resulted in the crowding in of a church where it was not needed. It is easier to organize a church than it is to maintain it. The man who travels about in a chapel car should be one who places the interests of the church kingdom above denominational interests.

The Universalist church doesn't seem to be able to get a foothold in San Francisco. A correspondent of the Boston Leader says: "Except St. Louis, this is the largest city in the country without a Universalist church. Well informed people in our denomination know of the attempts that have, from time to time, been made to plant our banner permanently in the metropolis of the Pacific Coast. Though it may be a good while in the future, I believe we shall yet succeed. A strong man with superior organizing talent might, if well backed by the General Convention, accomplish this result, so much to be desired, in ten years. Our start, with Ladies' Society, Sunday-school and church organization, some six or seven years ago, might have been successful had not ministers been allowed to advise and preach who were not equal to the situation, some of them too fresh from partialist folds. But I want to testify here of the loyalty of the ladies who made up part of that organization. They still hold their monthly meetings, and they keep their money to be used, according to the original plan, as a building fund. A few weeks ago they observed the anniversary of their organization." Over in Oakland the situation for this denomination is no better. The building is rented to another denomination, and the only meetings held are those once a month by a Ladies' Aid Society.

The camp-meeting originated in this country about an hundred years ago. It grew out of a wave of great religious excitement which

began in Kentucky and Tennessee. So large were the crowds that no building would hold them; accordingly, out-door arrangements were made for the meetings. In 1799 a meeting was held in Kentucky in which there was much excitement. Scores of persons lay prostrate on the floor, unconscious for hours. Others were shouting and leaping about the room in uncontrollable ways. The meeting created widespread interest, and immense numbers flocked to the one which was held near by a few days later. "The people came in all kinds of vehicles, from distances as far as 100 miles. Long before the hour of preaching there were present three times as many as the house could seat, and a constant stream of people kept pouring in. A temporary pulpit was erected in the woods, and seats for the multitude were made by felling large trees. As night came on it was evident that the crowd did not intend to disperse. Some took wagons and hurried to bring in straw from the barns. Some fell to sewing the wagon sheets together and others to cutting forks and poles on which to spread them. Counterpanes, coverlets and sheets were also fastened together to make tents and camps. Others were dispatched to town and the nearest houses to collect provisions and cooking utensils to prepare food for the multitude. In a few hours night came on, fires were made and hundreds of candles were lighted and fixed to the trees." It is said that this was the first camp-meeting in the world.

China for Christ.

By Rev. J. C. Holbrook, D.D.

What a thrill of indignation has swept over the civilized world, in view of the terrible tragedy enacted in China in the butchery of Christian men, women and children. The imprecatory psalms seem to be appropriate at this moment. There is a universal desire that the miscreants that performed those deeds of barbarity should be punished, and the nations will uphold their governments in any measures necessary to subdue the rebellion against law and justice, and to teach the Chinese that such things cannot be performed with impunity.

But while this is so, yet every true Christian heart must be deeply moved with compassion for the poor, ignorant masses that have been involved in these dastardly and inhuman deeds, and be ready to use the Savior's words, "Father, forgive them, for they know not what they do." Some may be disposed to feel discouraged in regard to the missionary work in China, and to withhold their contributions for the prosecution of the work, but the fact is, these events that have happened only serve to prove more emphatically the need of such work.

While, then, the civilized nations insist on measures of justice to the guilty parties, ev-

cry Christian denomination should at once put at the disposal of their missionary Boards abundant pecuniary means for sending out those whom God may raise up to take the places of his slaughtered servants, and instead of discontinuing evangelizing measures, resume them with renewed vigor. Let a whole army of soldiers of the Cross follow close upon the heels of the military with the offers of the gospel, and so prove to the Chinese that foreign missionaries are their best friends, who desire to labor for their highest good. This would be a splendid object lesson, not only to the Chinese, but to the world at large, of the benign design of the missionary enterprise, and be the most effectual safeguard against the recurrence of such deeds as have shocked mankind.

History has proved that "the blood of the martyrs has been the seed of the Church," and this case will add new emphasis to the fact. Pentecost followed the crucifixion and persecution at Jerusalem, and later, in the Roman Empire, the slaughter of Christians was followed by the conquest of the empire for Christ. And so, I believe, will be the case in China. If Christians are faithful, we shall hear of great revivals when peace is restored, and the prophecy may be fulfilled that "a nation shall be born in a day."

How wonderfully God was preparing those Chinese martyrs for their fate by the great and astonishing revival of religion reported just before the outbreak by Dr. Goodrich, in the North China University! And what a striking contrast was presented while, at the very time of the massacre in China, the Chinese of Stockton were parading in the grand procession of the Street Fair, occupying a prominent and honored position and enjoying the privilege afforded by our institutions!

Let us then, as a denomination, see to it that not only our American Board enters upon its coming new year free from debt, but with abundant funds in hand to resume and prosecute its work in an enlarged form in that great empire of four hundred millions, for whom Christ died. For myself, I am ready to enlarge my contribution, and only regret that it is not in my power to do more.

Stockton, July 9th.

During the last school year "The Tolman Band," consisting of the teachers and pupils of Mills College and Seminary, has contributed to missions the sum of \$437.93. Of this sum \$220.52 have been appropriated to foreign missions, \$164.85 to home missions, and \$45.00 have been sent to the Armenian orphans and the famine sufferers in India. Some of these contributions have reached the "Rambabai Association" in India, the International School for Girls in Spain, and the missions of the Occidental Board and the Woman's Board of the Pacific.

Women as Bread-Winners.

By Rev. George C. Adams.

The last few years has produced a change in the position of woman in the commercial world. No one could have foreseen that so large an army of young women would march down the streets in the morning and up at night as can now be seen any business day on the principal thoroughfares of all the great cities. They are filling positions that require careful attention and exactness in detail, and they fill them well. The typewriter has made a new world for the ambitious, self-reliant young woman, and she has fitted herself into the new sphere as if she had always been accustomed to it. She is there to stay, and there is no use in trying to get her out. Every sane person will applaud the spirit that has led her there; she is not content to be a dependent, waiting for the divinely appointed man to appear; she rebels at the thought of having to ask money from her father or mother, and she likes the feeling that she has her own pocket book, and is self-sustaining. In many cases a still more noble motive has determined her action, as when a wealthy contractor in another city lost all he had in the world through no fault of his own, and with it lost his grip, and soon his eyesight; the carefully-trained oldest daughter, returning from a visit to wealthy friends, saw the situation, went at once and learned telegraphy, and got a position with the Western Union, soon drew one of the largest salaries paid an operator, and every Saturday evening brought home her envelope, tossed it unopened in her mother's lap, and went to her mother on Monday morning for her car fare, as if she were dependent on her. There is no question about the nobility of that spirit. Four sisters, left orphans, were neglected by those who had promised to educate and care for them; when they became old enough to realize their situation they found employment, kept together, three of them worked in offices, and the fourth kept the house, and all shared alike; they bought a lot, built a house, fitted it up in good style, and made it in the best sense a home. These illustrations may be multiplied by thousands, and all show that the young woman of the present is more self-reliant, more practical, and more independent of the young man of her day than any young woman in history.

We always go to extremes if we can; the pendulum is bound to swing way over to the other side. It is so in this case, and from the success our young women are having along this line has come the theory that every woman ought to be a "bread-winner." And this term means that she must win bread by leaving her home during the day and working somewhere else, for cash. It is a misleading term, and if persisted in it will rob woman of her choicest prerogatives. We are not afraid

for her womanliness; we have great faith in the purity of character of our young women, and believe they are quite likely to be upright and noble when the mind is fully occupied and the life is filled with hard work as when sitting idly about and waiting for something to turn up. The trouble with the term is that it gives a false standard concerning work. Is not the housewife a "bread-winner"—she who cares for a man, bears with him, makes a home that gives him inspiration for his great life-work, bears children and trains them to be useful citizens? If any one in all this world is entitled to be called a "bread-winner," she is; no one works so hard, no one so turns day into night and night into day in her effort to do her whole duty. One-half, at least, of all the cash her husband brings into the home belongs to her; she has earned it. And no bread-winner in all the world occupies a place at once so holy and so much in accord with her capabilities. Woman is a queen in the home; she is not a queen outside it; there she is simply a part of the great rush and whirl of the selfish commercialism of the day. She is out to win; a part of the wrestling, struggling, climbing mass of humanity, and unfitted, by being a part, to give the comfort and cheer God designed her to give.

This theory of life is a menace to the home; it is as yet an unanswered question, what the woman of the next generation is going to be; her present life is not such as to best fit her to be a home-maker, and in all too many cases she is getting into a frame of mind where she is inclined to pity the girl who has suffered herself to become absorbed in the care of her home and her babe. It seems to her as if the young mother has sacrificed her independence, when that young mother knows she has found the choicest gift in all creation. As a rule the young women who have become "bread-winners" are not marrying; as a class they do not appear likely to furnish the homes and the home influences of the future. Some who read this will begin at once to count those who are exceptions to the above statement; there are many, but yet the statement is true. And in a great many cases where they have married the spirit of "bread-winning" persists; the wife as well as the husband goes out every day to some kind of toil; and because children would be in the way of such a life it is determined that there shall be no children in that home. The man and woman who have trained up a family of true-hearted, earnest boys and girls, and sent them out into the world to be a blessing, have done more to help the world than those who have planned great commercial interests, or won victories in finance. In many cases it is true that the girl has crowded the boy out of the only kind of position that he can get in which to develop the spirit of manliness and self-reliance; it is

hard to know what to do with a boy now. The girl who is a "bread-winner" will never respect, not to say love, the young man who can not earn more than she can; and she has taken away his chance for a livelihood. He can not make a start; he cannot get in the line of promotion, and does not know what to do with himself; he becomes ashamed of himself, and realizes that the young woman is ashamed of him; he has never had a chance to show what is in him.

For these and many other reasons some of us would like to hear less about woman as a "bread-winner," and a great deal more about woman as a "home-maker"; that sphere in which she is at her best, and in which she does more to influence the world than in any other.

Rev. Walter Colton.

CHAPLAIN U. S. NAVY—ALCALDE AT MONTEREY, 1846–1849.

By Rev. Samuel H. Willey.

Rev. Walter Colton, a Congregational minister, came to California on the United States frigate "Congress," arriving at Monterey on the fifteenth day of July, 1846. Eight days before that the flag of the United States had been raised and the country taken possession of by Commodore Sloat, who immediately transferred his authority to Commodore Stockton of the "Congress," who at once appointed Mr. Colton to the vacant alcaldeship of Monterey. It seems that he could not spare any other officer from his ship at that time.

The appointment was a great surprise to Mr. Colton, but, obeying orders, he at once packed his trunks and boxed his books, and in an hour he was ashore, ready to enter, as best he could, upon his new and very responsible duties.

As a clergyman and a man of letters, he must have felt very strange in such a magistracy in a conquered country under a different system of law from his own, where a different language was used and a different religion prevailed.

He had not been in office six months before he describes the duties of his office thus: "By the laws and usages of the country, the judicial functions of the Alcalde of Monterey extend to all cases, civil and criminal, arising within the middle department of California. He is also the guardian of the public peace, and is charged with the maintenance of law and order, whenever or wherever threatened or violated; he must arrest, fine, imprison, or sentence to the public works the lawless and refractory, and he must enforce, through his executive powers, the decisions and sentences which he has pronounced in his judicial capacity. His prerogatives and official duties extend over all the multiplied interests and

concerns of his department, and reach to every grievance and crime, from the jar that trembles around the domestic hearth to the guilt which throws its shadow on the gallows and the grave."

When he had discharged these duties a few months the time came around for an election to the office which he had occupied by appointment for an unexpired term. And it is remarkable that, under the circumstances, he was retained in office by the popular vote, which was the highest compliment the people could possibly pay him; and he continued in office three years.

With respect to the many responsibilities of his office he said himself, "Such an absolute disposal of questions affecting property and personal liberty never ought to be confided to one man." He modified it somewhat, as we see in his journal under date, September 4, 1846: "I empannelled to-day the first jury ever summoned in California."

He served successively under the governorship of Commodore Stockton, General Kearney and Colonel R. B. Mason.

When I arrived in Monterey in February, 1849, Mr. Colton was almost the first man I met ashore. He was a man of medium stature, apparently about fifty years old, slender but wiry formation, with a countenance that indicated decision and firmness, and an eye that could see through things at a glance, but at the same time observed the humorous as well as the serious side of them.

His manner was cordial and his acquaintance was of great value to me, an utter stranger in the country in which I had come to work. He had just resigned his office, and was waiting for the return steamer to take him home to his family in Philadelphia.

Meantime, we had many long walks and talks, over the hills and among the pines around Monterey. He told me he had always conducted divine service and preached on board the ships of the navy, some one of which was nearly always in port on the Sabbath, but on account of his official relations with a people of another faith he had not done so on shore. He did a great deal for the benefit of Monterey and California during his residence here.

With another man he commenced the publication of the first newspaper in California, *The Californian*, which was dated August 15, 1846. Describing his associate in the business, he says: "My partner is an emigrant from Kentucky, who stands six feet eight in his stockings. He is in a buckskin dress, a fox-skin cap; is true with his rifle, ready with his pen, and quick at the type-case."

Some years later this paper was removed to San Francisco, and was finally merged in the *Alta California*.

Mr. Colton, in the exercise of his judicial

authority, had of course frequent occasion to sentence law-breakers to confinement in jail. It was his business also to collect taxes on liquor-shops, and fines from gamblers, and so forth; and when honestly done it yielded more income than the cost of the town administration. So he devised a plan of public improvement, to be largely carried on by utilizing convict labor.

Early in 1847 he planned the erection of a stone building, to be useful for public purposes. But he told me that his belief at the time was that it would ultimately be wanted for school purposes. So he built it after the model of the traditional New England Academy, with two school rooms below and one large assembly room above.

But this he did not detail to the Monterey people for they would not have understood it, and, moreover, for the present, it would be useful for many other purposes. The dimensions of the hall above were thirty feet by seventy.

The scheme of erecting this building was regarded with incredulity at the time. No one had ever heard of an alcalde using the surplus proceeds of his office to promote public improvement, or utilizing convict labor to that end. But instead of supporting convicts in idleness, Mr. Colton set them to work quarrying rock and laying it in the walls, and before he resigned his office they were up and carpenters were employed to roof the building in and finish it throughout. It was just finished when I arrived in Monterey.

Mr. Colton was quite proud of it, and said that though it was not an edifice that would attract attention among buildings in the United States, in California it was without a rival. Little did he dream that he had prepared a building, and the only one in California, to accommodate, within one year, a convention to form a State constitution. This is the true account of the historic "Colton Hall."

When Mr. Colton left California in April, 1849, he left behind him a name without a stain. I myself resided in Monterey a year and a half from that time, and notwithstanding all the difficulties of his position for those three years, I never heard his name spoken save with respect. His honesty, integrity and eminent ability were never questioned, and in social life he was always more than welcome in the best circles. His administration was an essential help to the successive governors who held military and civil control in the Territory.

In the record of the proceedings in the Senate of the United States, under date of August 26, 1850, it is stated that, "A bill was passed to make compensation to Walter Colton, Alcalde and Admiralty Judge of a prize-court, rendered necessary in consequence of the cap-

tures of our squadron in the Pacific. In these capacities Mr. Colton continued to serve at Monterey between two and three years. His services were important, and were rendered necessary by the peculiar situation of the country, and he exhibited throughout great fidelity and disinterestedness, such as are not always found."

Mr. Colton was born in Vermont in 1797; prepared for college in Hartford, Conn.; graduated from Yale College in 1822, and from Andover Theological Seminary in 1825. He was appointed chaplain in the United States Navy by General Jackson in 1829, and died in office in Philadelphia in 1851.

He was the author of "*Deck and Port,*" "*Three Years in California,*" and several other works.

The services of Mr. Colton in the transition period of California from being a Mexican province to become an American State deserves, I am sure, a more adequate recognition among us than they have received.

A Bible-Selling Experiment.

By Sidney L. Gulick.

The Shokonsai (Festival for Worshipping the Spirits) always draws an immense throng of both city and country people to see the sights and visit the booths prepared for the occasion. Here in Matsuyama the festival lasts two days, and is the most popular one of the year. Although nominally a religious affair, it has lost most of its religious significance, despite the fact that a shrine is annually erected for the occasion and the school and public officials are marched to make their obeisance to the spirits of those who have died for their native land. So far has it lost its religious value for the masses that it is made the butt of jocose remarks and even of jeers in the booths and theatrical performances that now form the chief attraction of this festival.

It has long been my desire to take advantage of the immense numbers that gather at this time, to scatter the gospel seed far and wide. I have always wondered why the Christians never seemed to care in the least for such an opportunity. Whenever I have spoken of the wisdom of doing something at such festival's, silence has been my chief reply.

When I definitely proposed to some of the Christian workers of this place, not long since, the plan of having a stall for the sale of the Scriptures and the free distribution of tracts, the reply was that it might be worth while to employ the errand boys of some of the bookstores to sell Bibles for us, but that it was hardly suitable for Christian workers to put themselves on a level with cheap shows and penny hawkers. When I proposed that we foreigners do the work ourselves of selling, no objection was raised and so I went ahead, Messrs. Stanford and Demaree cordially uniting with me in the enterprise.

I found upon inquiry that to put up a stall we must first get permission from the general managing officer of the festival (Shokonsai gakari). On consultation with him the place was selected. I also found out that certain carpenters make it a business to erect such stalls or booths, using the same material from year to year, and charging only for the rental. The fee for the lot (two tsubo) cost twelve yen. No further fees for the license to sell are necessary it seems. The booth cost 2,666 yen. This was the total expense.

I had previously laid in a stock of 1,200 gospels. I also had 4,000 pamphlet tracts entitled "Sukui no Mon" (The Gate of Salvation), and 8,000 single-page tracts entitled "Our Faith and Our Aim." Taking these, with our American and Japanese flags and several varieties of New Testaments, we went to our booth about 10 a. m. We ought to have been on hand an hour or two earlier. On decorating our booth and standing up to let ourselves be seen we found we had a large crowd. They were reading the signs written in large characters which we had pasted up in various places. Overhead were the words, "Jesus said, I am the Savior of the world." On one side was the notice that the "Gate of Salvation" would be given freely to any adult. On the other side was the sign that New Testaments and portions would be sold, prices of the various copies being clearly given. In a conspicuous place was hung a large sheet on which were written all the names and addresses of the Christian workers and churches and preaching places in this city and vicinity. In the place of chief honor hung a large, beautiful, colored picture of a little child surrounded by various animals—the lion, tiger, sheep and kid being in conspicuous and peaceful proximity, illustrative of Isaiah xi: 6.

After speaking three or four minutes in regard to the Bible, Christianity, and what we desire to do, stating that we wished to get the life-giving truths of Christ's teachings into every home, but that if the people were not ready to buy we had a brief summary which we wished to give them free, we offered our wares for sale. After a moment's hesitation, in which each seemed to be waiting to see what the others were going to do, one man broke the ice, asking for a tract. Soon a score of hands were extended. And in a moment more they were holding out one sen pieces for the portions. All the rest of the day this kept on. We would speak for a few moments, gathering a fresh crowd, making a few pertinent explanations, and then stop for sales and distribution of tracts. On the second day we began earlier. Although the crowds were equally great, they were evidently more tired and also less ready to spend their remaining pennies. The sales of the second day were less than half those of the first,

the total for the two days being 19.45 yen.

In all we sold 1,307 one-sen portions, 49 two-sen portions, 10 twelve-sen Testaments, 33 ten-sen Testaments and 3 English Testaments. We distributed all of our tracts, thus putting something into the hands of 12,000 people. As a large proportion of these people come from surrounding towns and villages, we are well pleased with the wide distribution. As each person who bought a portion also received a tract, the total number reached is only the number to whom tracts were given.

Throughout the two days there was not one word of abuse or ridicule. One half-witted fellow made amusement by his insane ravings and grimaces, and two half-drunk men tried to ask some amusing questions. This was the only disturbance we experienced.

The questions asked by some of the purchasers were rather interesting. In the olden times it was popularly believed that Christianity was a system of magic. This idea is yet lingering among the country people, as shown by the questions. In our remarks on the Bible we of course spoke of its having been translated into all the languages of the earth. One fellow misunderstood this to mean that if one should buy the Testament he would at once understand all the languages spoken by men. I tried to disabuse him of this idea, but without success, I fear. Several Buddhist priests not only stood and listened to what we had to say, but they even bought the New Testaments, preferring them to the portions.

An interesting conversation between some government officials and a prominent Buddhist priest were overheard. They were remarking on the zeal of Christians, saying that there must be something in it to call forth such zeal. Thereon the priest remarked that each time he passed our booth he had to shut his eyes with astonishment. If Christians were so earnest, why were not Buddhists? Why was not he himself more zealous? He thereupon resolved to spend the following night from sunset to sunrise performing the "Zazen"—the Buddhistic mystic contemplation while sitting motionless upon the feet. Later inquiry showed that he had carried out his resolve.

A striking feature of the occasion was the hesitancy of each new group to accept a tract or buy a portion. When some one had broken the ice and extended his hand, many would gladly follow the example. The relative accessibility of the poor and uneducated and of the children was strikingly illustrated; these classes would stop and listen, buy and receive, whereas the well-dressed would stop for a moment, discover that we were speaking on religion, and without waiting to hear what we had to say, or even to receive a tract, would pass on. The scornful smile was not seldom seen on their self-satisfied faces. There were, however, a few exceptions.

As 8,000 of our tracts had three addresses stamped on them, we expect to hear sooner or later from some of them.

We consider this experiment in Bible-selling not wholly unsuccessful, and hope to improve upon it next year. The fatigue of two such days was unexpectedly great.

Before closing, I should say that the Christians have shown themselves appreciative of our efforts, even though not feeling ready to assist in the actual selling. They gave us cheerful assistance in our preparations. One young man, however, proved himself especially helpful, working with us the entire time, selling Bibles successfully and speaking well and effectively. He gave more hours to the work than any one of us foreigners.

Matsuyama.

Hon. Kenkichi Kataoka.

By H. Loomis.

Spending the Sabbath in Osaka some years ago, I went in the morning to worship at one of the Presbyterian churches.

After waiting some time beyond the regular hour for the services to begin one of the officers of the church went forward and announced that for some unknown reason the preacher who had been expected had not come; but he continued, "We have with us to-day Mr. Kenkichi Kataoka, and we shall be glad if he will speak to us."

Mr. Kataoka then went forward and in a quiet and modest way made a very helpful and interesting address. No one would have thought from his humility and religious fervor that this was the vice-president of the Liberal party, and one of the most prominent political leaders in Japan, whose influence and reputation are not only national, but a credit to his country.

He first came in contact with Christianity in 1871, when on a visit to the United States and Europe. The modesty, kindness and faithfulness of the missionary who acted as interpreter and guide made a deep impression upon his mind. Also the effect of Christianity, as seen in the homes, schools and benevolent institutions of America. And when in England he discovered that the larger part of the middle and upper classes, including such men as Mr. Gladstone, were sincere believers in Christianity, and their faith was in direct proportion to the nobility of their character.

The result of his observations was that he came back to Japan filled with the idea that many and very important reforms were needed to secure the highest welfare of his countrymen, and with a true patriotic and self-seeking spirit he set about the introduction of a new and better state of things.

In 1873 he and his friends started a political association, of which he was made the president; and through magazines, newspa-

pers and lectures he propagated his principles of reform.

Missionaries and evangelists were welcomed to his province, and, together with some of his political friends, Mr. Kataoka began the study of Christianity.

In May, 1885, he made a profession of his faith in Christ, and from the first took a decided and prominent position in religious matters. Some time after his conversion he went to Tokyo with one of his friends to petition the government for freedom of speech and of the press, and other important objects.

Just at that time there was a regulation passed by the government excluding all men from his province from the capital, except such as were permanent residents. Mr. Kataoka and his companion felt that the order was unjust, and refused to leave until they had accomplished the object of their visit. They were therefore arrested and imprisoned. This seemed at the time a most unfortunate affair, because Christians would consequently be accused of being unwilling to obey the laws of the country and thus the work would suffer.

But God overruled it all for the best. These two men were permitted to have a Bible, and the time spent in prison was devoted to a careful and prayerful study of God's holy Word. Others were instructed in its truths; and when Mr. Kataoka and his companion were released they came out thanking God that this season of freedom from the cares and duties of ordinary life had brought them such a new and wonderful revelation of the riches of God's grace, as revealed in the gospel of Jesus Christ. From this time forth they have testified as never before of the joy and comfort that they experienced in the study of the Scriptures and in daily communion with God.

In the course of time the Liberal party became the most powerful political organization in the country. Mr. Kataoka has been the vice-president for many years and has steadily grown in the respect and esteem of the people of all classes. He has been a member of the House of Representatives at every session of the Diet since its first establishment and a trusted and recognized leader. In the last three sessions he has filled the office of president.

There was some fear that in the important position which he was thus called to fill he would be less zealous and faithful as a Christian. But the true and noble qualities of the man have shone forth as never before. Like Daniel in the court of a Persian monarch, he has not denied his Lord, but in the face of every obstacle gone boldly forward in the path of duty.

At the close of the Diet one year ago he invited his Christian associates and other friends to the official residence for a prayer-meeting, and then announced publicly that he

had not sought the office of president, but accepted it as a duty given him of the Lord, and he had gone forward trusting in Divine strength and guidance.

The great and continued confidence that has been shown in Mr. Kataoka's character and his continuance in such an important and honorable position is most remarkable, and shows what a strong foothold the religion of Jesus has gained in Japan.

Yokahama, Japan.

Gordon, Edwards or Jesus Christ?

It is of exceeding interest to watch the criticisms made by earnest men of to-day upon such men of yesterday. And it is not lessened because one must smile at the absolute certainty of the men of to-day that now perfection of knowledge is come and to-morrow can add nothing to it.

Edwards is superseded by Gordon; was Jesus Christ set aside by Edwards? And is He further put away by Gordon? Nineteen hundred years is a long time. How thoroughly nineteen centuries will set us all aside! Will Jesus Christ be set aside also? Or has this been done already by the increasing light of the fast-running years? Have we, in the life and work and teachings of the Nazarene, anything which cannot be set aside? What is there in Christianity so settled that it will stand forever?

Such thoughts come to one who reads Dr. George A. Gordon's very able address upon the life and writings of Jonathan Edwards, given at the unveiling of a bronze bas-relievo tablet in memory of the great American philosopher and theologian on the wall of the First church of Northampton, Mass., on June 22d of the present year.

Dr. Gordon thinks Mr. Edwards was very good in his doctrine of God, but very bad in his doctrine of man. Partialism of salvation was in Edward's scheme; universalism of salvation is in Gordon's scheme. What is the scheme in the teachings of Jesus Christ?

More than a generation ago Theodore Parker declared that it was impossible to base a scheme of universalism on the sayings of Jesus. We will be compelled to decide that He shared the ignorance of his times, and did not know the things whereof he spoke. Jonathan Edwards sought to explain God's way with man as he found it set forth in the teachings of Jesus Christ. One is at a loss to know whether George A. Gordon seeks to do this thing or not.

It is a blessed fact that if we decide still to listen to Jesus Christ as a competent Teacher, his teachings will make their appeal to us all equally, and we can understand him and his simple, profound sayings, as well as any theologians who ever lived. And the hearers, who are also doers of the words—these are the

strong helpers of the Christ, because these do transmute truth into life, and only living things are the working ones.

S. M. Freeland.

Seattle, July, 1900.

China.

China is severing her ties with the world; is, with or without intention, setting herself against the world; is bringing it to her shores to pull down all its walls of exclusion, to make it everywhere accessible. It looks as though at last all those closed gates should swing wide open, and along all those near and distant roads people of Europe and America shall go and come. It, seemingly, is going to be that foreigners shall reside there everywhere.

Probably, one of the most important movements in modern history is now in China. Probably it is, after things are settled, to open as never before. The anti-foreign reaction of the present will lead through its violence to an opening of all the provinces of China to foreign trade, foreign ideas and ways, foreign science and inventions; will lead to make China one grand, hopeful mission field. At last, amid the slaughter of Christians and the ravage of their homes and places of prayer, all doors are seemingly to be opened. These savage scenes shall be followed by more peaceful ones. Opposition to the gospel and its civilization shall be disarmed. The present difficulties and dangers and paralysis shall pass away.

But to open the mind and heart of China will need a taking-up of the modern work now laid down, will need continuance of prayer and faith and labor, will need a struggle there, as here, against the bad influences of our own only partially Christianized lands—as those influences begin to tell there more than ever. After the great preparatory work already done, the equipment provided, the experience gained, we may reasonably hope that after the present longer or shorter period of disturbance, in a wider or narrower field, the gospel and its attendant culture shall be greatly extended in that land.

Done to Me.

"Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life,
Every task, however simple, sets the soul that does it free;
Every deed of love and mercy, done to man is done to Me."

The Russian church has a rule against the publication of the Old Testament without the Apocrypha.

Vacation Christians.

The vacation season has come. The exodus to mountains and seaside has already begun. Everybody who can, thinks he must get away for a vacation. There is much of the fad in this matter. Some people who never work hard enough to tire themselves think they must get away for a rest. Others who do no work at all think it is the proper thing to take a vacation. Quite likely it is a good thing for the latter class of people, as in taking a vacation they are apt to get up enough activity to give them needed exercise. For many weary toilers the annual vacation is a great boon, enabling them to relax and secure the rest and change of scene necessary to tone up the system, refresh the mind and give them strength for the toils of another year.

The physical side of a vacation should receive much care. Those who want to rest and gain strength during a vacation should beware of exerting themselves to such an extent that they return to their ordinary routine more weary than they set out. To do this is to put a heavy tax on one's spiritual energies and make it hard for him again to take up the service of Christ in the home church.

The greatest spiritual danger in taking a vacation is found in the tendency to throw aside restraint while away from home. There is the thought of being free from the regular services of the church. Hence, it often happens that Christian people away from home on a vacation do not attend church nearly as much as they should. They think that as they are away from home people will not expect it, forgetting that God's eye is upon them. In fact, they need the church as much during their outing as at any other time; in some respects more. A Christian who is so situated that he can attend church and prayer-meeting during vacation should do so faithfully, and should neglect no opportunity of speaking or praying. Some Christians backslide when away on a vacation. There should be such faithfulness in attending church, in Bible reading and prayer, that there would be a steady growth in grace; and when the Christian returns from his outing the home church should be made to feel that not only has he been physically refreshed, but he comes home spiritually strengthened.

Many a watering place would take on fresh spiritual life and vigor if the Christians who go there would seek out the church of their choice and take an active part in the services.

Young people are in especial danger when they are off for a vacation. They think themselves allowed to do things which they would not do at home. They sometimes disregard the Sabbath, making it a day for pleasuring and thus often spread the infection of Sabbath desecration in the country places where they go. They also think themselves allowed to

attend questionable places of amusement and do many things which they are not in the habit of doing at home. Such a letting-down of the standard of conduct is highly detrimental to spiritual life, and often results in shipwreck of the young Christian's faith.

The vacation becomes a maelstrom, swallowing up spiritual life and Christian character, if it is permitted thus to lower the standard and drive religion out of the mind. He recreates wisely who returns physically improved, mentally refreshed and spiritually strengthened. As the Christian values his own soul and the good of his Master's Church, he should be on his guard against the many insidious foes which seek to ambush his soul during vacation.

Young Folks' Favorites.

In St. Nicholas for July is announced the result of the voting for favorite birds, flowers, insects and four-footed animals. Letters were received from all sections of the United States and several foreign countries. The largest number received from any city or town was seventy-one letters and eighty-four drawings from Elmira, New York. The number of favorites voted on was surprisingly large, showing that general favoritism is not confined to a very few things. The "candidates" represented were forty-two birds, twenty-seven four-footed animals, forty flowers, and twenty-one insects. The choices were as follows: Birds—First, the robin; second, the woodpecker; and third, the Baltimore oriole. Four-footed animals—First, the deer; second, the squirrel; third, the rabbit. Flowers—First, the trailing arbutus; second, the violet; third, the wild rose. Insects—First, the honey-bee; second, the butterfly; third, the ant.

The special features of the July number of the American Monthly Review of Reviews are character sketches of President McKinley and Mr. Bryan, the standard-bearers of the Republican and Democratic parties for 1900; a fully illustrated article on "The Provision for Children in Public Libraries," by Miss Katherine Louise Smith; a plea for the development of industries for young men and women in the country, by Mrs. Helen R. Albee; "Cotton-Mills in Cotton-Fields," by Mrs. Leonora Beck Ellis; an account of "New Developments in Textile Schools," by Miss Jane A. Stewart; and a summary of the provisions of the new Australian Constitution, by Hugh H. Lusk, who was formerly a member of the New Zealand Legislature. "The Progress of the World" gives prominence to the national political conventions; also summarizes the warlike events in China, and the progress of affairs in Cuba and the Philippines. The humorous side of political topics is fully reflected in the Cartoon Department.

Woman's Board of Missions for the Pacific.

President	Mrs. H. E. Jewett
	2511 Benvenue Avenue, Berkeley.
Treasurer.....	Mrs. S. M. Dodge
	1275 Sixth Avenue, Oakland.
Home Secretary.....	Mrs. C. B. Bradley
	2639 Durant Avenue, Berkeley.
Home Secretary.....	Mrs. W. J. Wilcox
	576 East Fourteenth Street, Oakland.
Treasurer.....	Young Ladies' Branch
	Miss Grace Goodhue, 1722 Geary Street.

Extracts from a Letter from Mrs. Baldwin, of Brousa, Turkey.

"This is already the fourth week of vacation, but still we are at home, busy as possible with things that must be done before we can think of taking a rest. Until we can have a real rest and change it does not seem best to go far from home, so we shall probably repeat our outing of last year at Chekirgeh, where the mineral baths are. I find myself less exhausted than I was last year, for, aside from the relief that came from the new arrangement for the boarders, of which I wrote you, in April we found an Armenian Master to take charge of some of the higher classes in that language; then, Miss Rebecca took some of the classes that I had and I was able to finish my school room work by noon. Not having to go back in the hot sun these last three months, unless there was some special need, was what saved me from breaking down entirely, and I am truly thankful.

"In that month Mr. Baldwin was planning to visit one of our out-stations, where one of my old pupils is doing a noble work as pastor's wife; and he wished very much that I would accompany him. After two days of carriage riding there is a hard climb of several hours on horseback to reach the place, and I did not feel equal to such a journey; but, letting Miss R. go in my place, she had a change, enjoyed a little visit with her sister there, and saw something of life and work in an interior village. I have no doubt the women and children were greatly benefited, too, for Miss R. is one who never thinks of herself if it is possible to do something for others.

"Taroohi Hanum, her sister, is far from strong physically, but she manages to do a great deal for the women. In her last letter she says: 'I have just come in from the woman's meeting, and as my husband is writing to Mr. Baldwin, I must put in a few lines to you. We are very busy these days, and Saturday we are to have an examination of the schools for the sake of the parents, who are anxious to see what progress their children have made. I have no regular work in the school, but I go frequently to help both teacher and pupils. Sunday morning I have a class which all our pupils are expected to attend and there are many more from outside

who come, so that the number varies from 70 to 120. Every Wednesday I have a prayer-meeting with the women and afterwards some of them remain to talk with me in my own room. There are a number besides who come to me during the week to learn to read.'

"When Armenian Easter came I went with Mr. Baldwin to Yenijeh, where the people gave us an unusually warm welcome, for the pastor had not yet returned from England and they had thought they would have to spend their Easter alone. Our few days' stay was full of interest, saddened, however, by the sorrow and mourning in so many homes in the village, on account of the scourge of measles, which had carried off about five hundred children in a few months. Our Protestant community had suffered but little, but the pastor's wife said that night after night one could hear nothing but the loud wailing, so common here in the East when a death occurs. God had mercifully spared her own little girl, who came very near leaving her. ***

"Again in May my husband was away from Brousa to attend our annual meeting in Constantinople, all of whose proceedings were interesting; but the one that most concerned us was the official recognition of our need of help for the school and the resolutions adopted in regard to it; and, also, the permission granted us to take a furlough when the work permits. All present were anxious to have some one come for the school as soon as possible, and hearing that Miss Hess of Marash was suffering from the malarial climate, she was invited to come to Brousa; but her mission does not wish to give her up, and has granted her a prolonged vacation till January, for they feel just as we do, that the withdrawal of the missionary lady would affect the school most unfavorably, and, she modestly adds, 'this to a degree not at all in proportion to my usefulness there!' Now our eyes still turn toward America. ***

"Closing exercises at the orphanage were very interesting to us, who are noting so joyfully every sign of improvement. School continued quite a little longer, for the exercises were early on account of Miss Reineck's going home to Switzerland for her vacation. Her parents sent for her, as two years had seemed a long time to them. The girls in our school presented her with a pretty afghan of their own work, as a slight return for what she had done for them in giving them French lessons. This, with flowers and the hymn, 'God Be With You,' touched her deeply. ***

"Our examinations were not public, but the last weeks were very busy ones and there were a few friends present when the per cent (and grade) for the last six months was announced, for English, Armenian, French and Deportment. On the whole, the girls have

done well. * * * The deportment question is a difficult one; the conscientious ones report faithfully and are marked accordingly, while those whose consciences are still asleep, or only partially roused, get better marks, and there is often considerable dissatisfaction. We are always working to bring them up to a high standard, and we can see that progress has been made in the last six months, but it is slow. Since writing last none of our girls have taken an open stand for Christ, but one of the dear orphans, at our last communion, was baptized and received into the church.

"Mr. N. offered a heartfelt prayer, giving thanks that some of the blessings from freedom's land had found their way here and earnestly beseeching that this land may one day enjoy liberty in its truest, fullest sense. Alas! the word has no meaning here. Just now there is another wave of distrust and suspicion, and it is almost impossible for an Armenian to get permission to go to Constantinople, no matter how urgent or legitimate his business may be. But I better not enlarge on this subject.

"There has been some sickness about us and last week, it seems to me, I spent most of my time with or for sick people."

Church Work in Manila.

The reception tendered Frank A. Jackson and Charles A. Glunz at the San Francisco Y. M. C. A. Building, Friday evening, July 6th, was a fitting recognition of their splendid services to the Church in the work they have done among the American troops in the Philippine Islands. These two men sailed on June 27, 1898, going with the first troops sent to Manila.

Immediately upon arrival the large Y. M. C. A. tent was pitched, and became a wholesome and attractive center of resort for the soldiers. During the battle before the troops entered Manila, Jackson and Glunz were on the firing line, and rendered valuable assistance to the surgeons and wounded men. By their readiness to share in the dangers and privations of the soldiers, and by their self-sacrificing efforts to aid them in every possible way, they won the respect and confidence of officers and men alike. For many months after the occupation of the city the association work was prosecuted in the tent. Bible classes, concerts and entertainments and evangelistic services were conducted as circumstances would permit. The two Secretaries worked in harmony with the chaplains, the association tent being the center of the efforts for the moral protection of the men.

As the operations of the troops extended beyond the city, the Secretaries made frequent tours, taking reading matter, stationery, etc., to the men on the march or in camp. In this work they were untiring and spared no pains

to minister to the comforts and needs of the men. From hundreds of the soldiers have come commendations of the helpfulness of these visits of the Secretaries, with their supplies of reading, writing materials, etc. Thousands of letters were sent to the homeland, home ties thus strengthened, and purposes to live decent lives formed.

In the full of 1899 the volunteer troops with whom the Secretaries had gone to Manila returned to San Francisco, but Jackson and Glunz remained at the post of duty in the Islands. By care of the body, avoiding stimulants and narcotics, they have enjoyed good health, and with zeal pushed their work with the new troops. Through the influence of General Otis, who recognized the valuable services the Association was rendering the army, they were granted the use of a large building, admirably located. This was fitted up at an expense of over \$2,000 by the Association, and for months has been the center for a growing work. It is a well-equipped building, with reading-room, baths, etc., and a library of several thousand volumes.

In November last the War Department at Washington requested the International Committee of the Y. M. C. A. to send additional Secretaries to the Philippines. Seven men have gone out in response to this request, and to-day the Church, working through the Young Men's Christian Association has an established work at six points, and is doing much to offset the vicious and destructive influence of the American saloons, which are a curse to both soldiers and natives.

From the beginning of this work the State Committee of the California Y. M. C. A. has borne the expense of one of the Secretaries, and should Mr. Jackson not return to the Islands the Committee will doubtless provide for the salary and expenses of one of the other Secretaries.

A Christian Scientist in any part of the world can be a member of the mother Church in Boston. More than 2,000 persons joined during the recent annual meeting, and the membership is pretty close to 20,000. The annual convention was a woman's meeting. There were very few men in attendance. There was a great desire to see Mrs. Eddy, who is quite feeble. From time to time a limited number were permitted to enter her room and remain for a few minutes. About 6,000 persons were present at the communion service, the church auditorium being emptied and filled five times. The Christian science communion service is unique. The service is entirely spiritual. Neither bread, nor wine, not even water, is used.

The Episcopalians have sent a missionary to Nome.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Peter's Confession and Christ's Rebuke. (Matt. xvi: 13-26.)

LESSON IV. July 22, 1900.

GOLDEN TEXT.—“If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. xvi: 24.)

Introduction.

Parallel Passages: Mark viii: 27-38; Luke ix: 18-26.

Time: Summer 29 A. D.

Place: Near Caesarea Philippi.

Since the last lesson: Let it be remembered that we are now studying that part of our Lord's Galilean ministry which was devoted largely to the training of his disciples. He was avoiding those places where his face had become familiar. The event of the last lesson took place over in Syro-phenicia. From thence he journeyed, we do not know by what route, to Decapolis. This was a district including, as its name signifies in Greek, ten cities. These cities were located southeast of the Sea of Galilee. It is quite certain that Jesus passed around, and not through, Galilee, on his way to Decapolis from the coasts of Tyre and Sidon.

In Decapolis Jesus healed a deaf and dumb man and many others (Matt. xv: 29-31; Mark vii: 31-37). These miracles of healing attracted a large multitude of people immediately to him. It is probable that they followed him to some place at a distance from their homes. Their usual improvidence led Jesus to feed them miraculously. This was the feeding of the four thousand (Matt. xv: 32-38; Mark viii: 1-9). Passing from thence Jesus sailed over into the region of Magadan (R. V., Mark says, “Dalmanutha”) (Matt. xv: 39; Mark viii: 10). This place was located on the western shore of Galilee and about midway. At this point the Pharisees and Sadducees, joining their forces, came directly to him, demanding a sign. This demand Jesus met with a positive refusal (Matt. xvi: 1-4; Mark viii: 11, 12). Taking shipping again, they sailed for Bethsaida at the northern extremity of the Sea. It was while on their way there that Jesus had occasion to warn his disciples against the leaven of the Pharisees (Matt. xvi: 5-12; Mark viii: 13-21). Arriving at Bethsaida Jesus healed a blind man (Mark viii: 22-26), and then passed to the north, to the region of Caesarea Philippi, where the events of the present lesson transpired.

Critical Notes.

V. 13. Caesarea Philippi was a city situated at the foot of Mount Hermon, and near the main source of the Jordan. Herod the Great built here a magnificent temple to the Roman god Pan and called the place Paneas. Philip, the tetrarch, enlarged this city and changed its

name to Caesarea in the honor of Tiberius Caesar. The question asked was doubtless designed to draw out his disciples and obtain some expression from them. None but the disciples were present when the question was asked. “Son of man” was a Messianic title and was derived from Dan. vii: 13. “A great variety of characterizations had been made of him, and this Jesus well knew. The Pharisees had denounced him bitterly (Matt. xii: 24); others had appealed to him reverently (Mark v: 22; Luke vii: 6), but the larger number had referred to him as a great mystery (Matt. xiii: 54-56). An allusion to the various opinions held about the Son of Man would prepare the apostles for an authoritative statement of his true nature and mission.”

V. 14. John the Baptist, i. e., risen from the dead Matt. xiv: 1, 2; Mark vi: 14-16; Luke ix: 7-9). “Elias” or Elijah; “Jeremias” or Jeremiah. An erroneous idea of the Jews was that Elijah, not having died, would return to earth and appear with the Messiah. John the Baptist came in the spirit of Elijah.

V. 15. Having heard these various answers, Jesus pressed for a personal answer to his question. Lange says, “The hour had come for the utterance of a distinct Christian confession. It was the decisive moment when the separation of the New Testament Church from the Old Testament theocracy was to be made.”

V. 16. Peter, as usual, acts as spokesman for the disciples. The confession distinctly recognizes the Messiahship and divinity of Jesus.

V. 17. Jesus accepts and commends the answer of Peter. The apostle had not arrived at that conclusion by himself. Dr. Schaff says: “The real knowledge of Jesus as the Messiah, the Son of the living God, is and must be a matter of divine revelation. Men may, of themselves, hold such a doctrine as part of a creed; but a belief which influences heart and life is the result of a divine revelation made in us.”

V. 18. Probably no words in the Scriptures more positively separate Protestants and Roman Catholics than these. The student of this lesson who wishes to know the different interpretations that have been placed on this verse must consult the commentaries. A translation fails to convey the real meaning of the original in which there is a play on the words. “Thou art Petros, and upon this *petra* I will build my Church.” The words do not admit of the Roman interpretation that Peter himself is the rock. Probably the rock is rather the confession of Jesus as Christ in the mouth of a living confessor. The Savior here separates “his Church” from the Jewish. Against it “death” can have no real power—cannot prevail.

V. 19. A key is used for locking and unlocking. To carry the keys implies the authority

of the one who does so, to open or shut the door. But does Christ convey this authority on Peter personally and alone? The Romish Church says, "Yes." They elevate the personal authority of Peter. But the same authority was conferred on the other apostles later (Matt. xviii: 18; Jno. xx: 23). And when Peter stepped forth and opened the door to the Gentiles, he did not do so as an individual, but as the natural spokesman and leader (Acts viii: 21; xi: 17; xiv: 27).

V. 20. The time had not come for a general publication of Jesus' Messiahship.

V. 21. But now he must show them that he was to be a suffering Messiah. This is the first foretelling of his death and resurrection.

V. 22. Peter's words really constituted a temptation. But that which seemed to Peter like a calamity was to be of untold benefit. He was to rise again.

V. 23. Though unintentionally, Peter was acting as a tempter, and must be treated as such. He was acting as a stumbling-block (R. V.), in that he was not falling into line with God's method.

Vs. 24-26 announce the terms of his discipleship. Jesus was to die on the cross. His true disciples have a cross to bear. Into their lives there must come self-denial. They must not avoid sacrifice. On the contrary, it is through such that discipleship to Jesus is manifested. True gain is through apparent loss. Nothing could compensate for the loss of the soul. All other things must be subordinated to it and its interests.

A Thistle in Jack's Heart.

"If I were a farmer," said Jack to his mother, "I wouldn't let any old thistles grow in my fields. I wouldn't have anything but the best grain and fruit."

"But how about the field you do own?" asked his mother very seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack in surprise.

"The other day I heard you say, 'Plague take it,' an expression I never heard you use before. I said: 'Some one has sown a thistle in Jack's heart.'"

Our lives are fields given us by God. Our parents and teachers are trying to sow good seed, so that nothing but the grain and fruit may grow in them. Are we helping them?—[Junior World.]

The sermon that will melt hearts, dissolving doubts and dissipating difficulties, as the sun destroys in a moment the mists by its rising, will be the simplest, most positive and prayer-embalmed presentation of God's love, shown in the gift and death of his only begotten Son.

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Needy at Our Door. (Luke xvi: 19-31.)

Topic for July 22d.

A careful study of the context of our reference in Luke will be necessary to the understanding of our Lord's parable. Jesus had been speaking to his disciples about the use of wealth. Among other things he had said: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches?" It seems, however, that there were other listeners than his disciples. Perhaps this was an instance of indirection. Possibly the address itself was intended to reach more than those directly before him. In any case there was a diversion at this point. "The Pharisees, who were lovers of money, heard all these things; and they scoffed at him."

* * *

We can imagine with what derision and jests and grimaces at each other these men of wealth and position and power would treat this teaching of Jesus to his disciples, who were very unimportant people. It would be like a lecture in these days on finance and investment and business enterprises to men who worked for wages and scarcely owned the cottages they occupied. Monopolists and railroad magnates and multi-millionaires would listen to such a presentation to such people as a huge joke. But it would take a set of genuine Pharisees to turn the whole occasion into ridicule. It was a critical moment. Nothing will turn the edge of truth like ridicule. Many a soul has been robbed of eternal life by an inopportune jest. It is well to note here that to save the effect of his teaching from being utterly vitiated, Jesus turns aside from his disciples and gives to those scoffing Pharisees one of the most terrible presentations of truth which the Bible contains. There is no picture of ultimate life-results better fitted to subdue the most careless mind to thoughtfulness and sober self-inspection than this vivid inlook upon conditions for which each man, in his own way, is preparing himself.

* * *

So the real pith of this scene is the fearful destiny towards which that man hastens who becomes enslaved to the charm of money and refuses to use it according to its divine intent. It appears almost a pity to take our minds away from this main and absorbing view, and make this strategic incident bear chiefly on our treatment of the poor, which at the most is only an incidental truth here taught. As we look down the years, we can see how this Scripture has been so used as to

carry the impression that if we give a piece of bread to every hungry one, we are pretty sure of having a place in heaven. It is a mistake to use a valuable and precious stone to play marbles with.

* * *

It is strange that the lessons of the generations of life are so slowly learned. There is some reason, other than misfortune or injustice, why wealth is not more evenly distributed. There is a Providence in it. The loving responsibility of caring for each other would be much less if we were all equally wealthy. It would separate us far more than we are now. There would be an independence destructive of that unity and inter-relation for which Jesus prayed. Wealth rightly used brings every man who has it nearer to humanity than almost any other condition. The family is never happier, never a better type of Paradise than in those years of its development when the members are dependent upon each other. When those who have come to years of strength delight to hold, and to lift, and to protect those who have not, and those who are mature enough to earn wages are happy to work that the others may have more comfort and better prospects, that is the period when "there is no place like home." It is when the inmates of that home have come to have separate interests, to accumulate property and to be intent, each upon his own affairs, that that first vision begins to fade into a fascinating memory.

* * *

We are all needy. Whatever our boasts, we are not independent and were never made to be. Love means inter-dependence. It means that happiness comes from helping one another and the exercise of gratitude for that aid. Probably money assistance belongs to the lowest grade of the aid we can give men. A man who is patient and thoughtful and considerate towards others is a greater benefactor in a community than he who is simply making subscriptions. It is far easier to give a man a dollar than to be patient with him. Giving a bit of silver is the way we have, often, of ridding ourselves of a disagreeable duty. It is quite probable that Lazarus had all he wanted to eat. It was the "great gulf" which the rich man made between himself and his suffering brother in this world that fixed the chasm between them in the later world. It is the "gulf," not the *kind* of gulf, that is the sin. "Crumbs," however plentiful, did not bridge that gulf. Who shall say that the friendship you and I deny to inferior people or people with disagreeable facts in their lives, is not the very need that is most required? There are gulfs that silver or gold can not close. Unconsecrated social life is constantly digging chasms that Christian purpose has no business to recognize. Probably the man on

the other side of this "great gulf" gave frequent functions to his set. This gave Lazarus more "crumbs," but did not lessen the distance between them.

Helps to Spiritual Knowledge.

The spirit of love is a marked help to the knowledge of spiritual things. Love is a glass which helps to behold the glory of the Lord. Only in love can we see into the depths of love. Only in devotion to God can we understand him.

Another help to light is obedience. It gives experimental knowledge, a more vivid and thorough knowledge than that which is theoretical. The apostle says, "If any man will do his will, he shall know of the doctrine, whether it be of God"; he shall be in a more willing frame to learn; he shall be in a practical way to learn. "The secret of the Lord is with them that fear him." From these Scripture statements we also gather that there is a spiritual law or process; that he who honestly purposes to obey God shall learn. "He that followeth me shall not walk in darkness"—he that would do the very things I would have him do, and in the very way I would have him.

Docility is a help to illumination. "The meek will he guide in judgment, and the meek will he teach his way." One must be teachable who would truly and well learn to swim or to row or to ride horseback. These are arts and accomplishments to do well in which requires much careful practice. So if one has practically injurious notions, is immature, prejudiced, ignorant about the things of Christ, teachableness would be a saving trait in that one's character. It is the humble, the whole-hearted, the helpful, those who do their best, that learn the most.

Renewal.

There is winter—not a flower, not an open stream of water, the very earth frozen, the snow stretching away to an unknown extent, a thousand miles, perhaps. But the spring comes, the waters open, the flowers spread their cups and beauties, and soon summer stretches eastward and westward and far away. A like change takes place when man is renewed by the breath of the Lord. This new man gains in the speed and range of his thoughts and feelings. He moves from that which is less to that which is more free. He is more able, more willing, more desirous, more delighted to go and come in the ways of the Lord. His, now, is the grand life of lives, the real human life of human lives.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—[J. Martineau.]

Home Circle.**If I Can Live.**

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of thine."

—Helen Hunt Jackson.

Boat Song.

When we boated, you and I,
Swaying willows kissed the stream.
Was it? Yes, 'twas last July!

Little cloudlets flaked the sky,
Just to make it bluer beam,
When we boated, you and I.

Once again the lilies shy
Blow. Ah, did they fairer seem—
Was it? Yes, 'twas last July!

Far from you the days dragged by,—
Wintry hours without a gleam,—
Since we boated, you and I.

You were cruel then. Your eye
Gaily mocked my hope supreme.
Was it? Yes, 'twas last July!

Still I love you. Do you sigh?
Sweetheart, make it true—my dream;
While we're boating, you and I,
Say you love me—this July!

—Samuel Minturn Peck, in Harper's Bazar.

The Songs They Could Not Sing.

They sang in the choir of a great church, yet not one of them had ever given her heart to the Master. Sabbath after Sabbath their voices united in the sweet songs of the cross; still, their own souls remained untouched. Not that they felt or thought or did any wrong to any one. They were simply light-hearted, thoughtless young ladies.

But there came a time when one of the group, a beautiful young lady, became touched by the finger of God's love. She was beloved of all, and had been very prominent in the fashionable society of the place. She had a talk with the pastor of her church, in the course of which she told him how she felt, but said she did not yet feel strong enough to make a public confession. She proposed that in place of rising before the church and telling the people what her feeling was she should sing some song which should really show the change of heart that she had experi-

enced and her determination to live nearer to Christ. She was sure other lady members of the choir felt much the same way she did. Finally it was decided that each should sing one verse of a song to be chosen by themselves, all joining in the chorus.

The day came, and the leading soprano, who was the one that had taken the stand for the Savior, rose in her place to sing the stanza which had been chosen to express her heart's desire. Feeling all through the congregation was at a white heat, for it was known what was going on in the hearts of the singers. The face of the young lady was as pale as death as she began to sing:

"I've learned to sing a glad new song
Of praise unto our King!
And now with all my ransomed powers
His praises I will sing."

But she was not through the first line when she burst into tears and sank into her seat. The leading tenor took up the song and carried it through to the chorus. Then the singer next to the young lady who sat weeping rose and began:

"I've learned to sing the song of peace;
'Tis sweeter every day,
Since Jesus calmed my troubled soul,
And bore my sins away."

For a moment her voice rose clear and sweet; then the wave of God's love swept over her, and she too sank down, and again the tenor came to her relief.

So it went on. Not one of the choir could sing her part of the song; but the angels in heaven heard the song their lips could not speak. All through the great congregational people were weeping. A season of pentecostal blessing followed. Many were brought to the foot of the Cross. The world began again, not only for the singers of the choir, but for a score of others.—[Epworth Era.]

Better than Punishing.

BY W. BOYDSTUN.

Father came in and said: "I found Robert pumping kerosene out of the can on the back porch. His face showed plainly he knew he was doing wrong. I told him never to touch it again, but I'm afraid I ought to have punished him."

"Yes, I'm afraid you ought," said mother. He was usually obedient, their strong, live four-year-old, and they were trying to train him very wisely.

Next day she was filling the lamps and saw him watching her from a corner of the yard—so wistfully. He would try to obey, she knew that; but there would surely come a time when the healthful, natural, boyish longing to work out the secret of that wonderful squeaking pump would efface all the force of the command. She called him to her.

"Robert, don't you want to help mama fill the lamps?"

"Yes'm," eagerly. And he pumped and pumped, slowly and carefully, stopping every moment to see if they were full. Her arms were so tired holding the lamps before they were done.

Then she said, "Now we mustn't ever pump unless we have to fill the lamps; it wastes the oil."

"No, mustn't," he said; "it wastes the oil." And he closed the top of the pneumatic can very carefully.

After that he would always come running when he heard the can squeak, and say: "Mama, don't you want me to help you fill the lamps?" and would always close the can, saying, "Mama, we mustn't pump the oil only when we fill the lamps—must we, mama?"

One day she saw him trying to climb up on the well-curb. She called to him quickly, sharply, to get down. The danger made her forget everything for a minute. Then it came to her that he was trying to see what was in the well. Why not, when the bucket made so many journeys down into it? And why should he not see?

So she held him up where he could see, and he looked long and wonderingly, and talked excitedly about what he saw. Then she told him what would happen if he should fall in—he must never climb up.

And so Robert grew to see that the commands of his father and mother were reasonable, necessary ones, and he would feel this and give willing obedience, even when the reasons could not be clear to him.—[Sunday-school Times.]

Poor and Sick People.

Watts De Peyster Home for invalid children at Verbank, N. Y., sees some indescribably pathetic incidents. The children brought up from the streets and slums of New York are quite unaccustomed to family prayer or a blessing at the table, and some of them are unaccustomed to beds and wholesome food. One little fellow, speaking of his rapid improvement in health, charged the virtue of it all to the blessing asked at the table. "Blessed food agrees with me," he naively remarked.

Another forlorn little creature, when first brought to the loving atmosphere of the Home, was wrapped, for warmth, underneath her thin dress in an old quilt. She seemed not to know the difference between day and night, probably being unaccustomed to undressing for bed. She was found by the nurse wandering about the halls about two o'clock one night.

"Oh," screamed the little one, trying to shrink away out of sight.

"What's the matter, dear? Can't you sleep?" said the nurse, approaching her.

"Oh," cried the little one again. "Will you lick me?"

"Of course not. What is the matter?" still cautiously approaching.

"Won't you hit me at all?"

"Why, of course not. You haven't done anything wrong, have you? Why can you not sleep?"

The reassured child, still trembling, let the nurse come to her, and sobbed out her story of sleepless hours and misery of mind and body. The nurse cuddled her up in her own bed for the rest of the night, where she slept sweetly. In a few weeks this little waif was wonderfully improved. Who shall say how much of the improvement came because of the love and comfort and kind words for which her little starved soul had been blindly longing?—[Midland.]

The Mother's Spirit.

When the mother's spirit is impatient, petulant and fiery, can she expect her children to be gentle? When she governs by shouting, scolding and threatening, can she expect them to speak gently one to another, or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly minded and fond of ornamental dress and show, can she expect her family to grow up in humility.

If a mother is in the habit, in her common conversation, of coloring facts, of exaggerating what she hears and relates, can she expect her children to grow up with a love and reverence for the truth?

The tempers and dispositions of parents, whether good or bad, whether lovely or hateful, make such impressions on the souls of their children that they are like seeds implanted within them, which shall take root and grow, and form part of their future character. Many an angry, fretful, passionate mother is propagating these evils in her children; she does not wish to do so; she does not intend to do so, and she is frequently trying to check these unhappy tempers when she sees them springing up in her children; but so long as she herself manifests these tempers she is transmitting them to her offspring by a natural law. She is breathing into them her own unchristian spirit. They are living in an atmosphere infected with moral depravity. They are taught to be impatient and passionate by example. And sometimes the mother will try to beat out of them with the rod what she is daily infusing into them with her own spirit.—[Ex.]

Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it.—[Francis de Sales.]

A Queer Little Cradle.

There's a queer little cradle in each little flower
Where the wee seed babies are sleeping,
Though so small, they are growing hour by hour,
And the nurse flower watch is keeping.

All around and about are the stamen trees
Where the gold pollen cakes are growing.
And the birds and the butterflies shake these trees
And the seed-babies think that it's snowing.

But the snow in flowerland is yellow snow,
And the wee seed-baby loves it,
And it eats and eats, and this makes it grow,
While the nurse-flower smiles above it,

—*The Silver Cross.*

Manhood's Town.

"Just wait, my brave lad, one moment, I pray.
Manhood's Town lies—where? Can you tell me
the way?"

"Oh! by toiling and trying to reach that land,
A bit with the head, a bit with the hand,
'Tis by climbing up the steep hill—work,
'Tis by keeping out of the wide street—shirk,
'Tis by always taking the weak one's part,
'Tis by giving the mother a happy heart,
'Tis by keeping bad thoughts and actions down,
Oh, that is the way to Manhood's Town."

—*Anonymous.*

What the Teapot Said.

BY ALICE GARLAND STEELE.

Dorothy shifted uneasily in her chair. She knew she had been naughty, but, nevertheless, the punishment was hard to bear. Here she was, in the "big room" at grandma's, with all the shadowy corners and queer, foreign-looking things around her, and she must stay among them a whole long hour, without a soul to speak to or anything to think about—that is, thoughts that were nice; there were plenty of disagreeable ones. She remembered how cross she had been at the breakfast table that morning, because Aunt Mary wouldn't let her have the banana that would surely have made her ill; she recalled how she had pulled the cat's tail and teased the goldfishes with Uncle Dan's paper-cutter, just to see if they could squeal like mice and guinea pigs; she thought how she had found grandma's knitting on the table, and when no one was looking had pulled the thread of scarlet wool just a tiny mite, and it went so funny, and was all so crinkled, and the mitten kept growing so much smaller that she had not thought how wrong it was until after the deed was done, and the poor mitten lay a heap of bright red worsted at her feet. Dear me! how could she have been so heedless? Grandma hadn't said a word, but just looked over her spectacles with such sad old eyes that it almost made Dorothy cry, and then Aunt Mary had led her into the "big room," and told her she must stay there until she was sorry for her naughtiness and was willing to ask grandma's pardon. Dorothy tossed her curly head at this...

"Hump," she just wouldn't 'pologize, 'cause it wasn't really naughty at all, only mischievous;

ous; anyhow, that's what Uncle Dan said." "Bless the child, she's just mischievous!" Dorothy didn't know what the word meant, but she guessed Uncle Dan loved her too much to say anything about her that wasn't nice.

She settled back in the great, stiff rocker, and knocked her little shoes impatiently against the rungs, shutting her eyes tight and saying over and over, "I won't 'pologize; I won't, so there!"

"I won't, I won't; no, I won't!" Gracious! Who was repeating her own words so sharply? She looked around her fearfully, half expecting to see Aunt Mary coming to scold her again.

"I won't; no, I won't!" Why, it was—yes, surely it was the little China match-girl on the mantelpiece talking to the Dresden teapot by her side! Dorothy sat up very straight and listened with all her might.

"But you know you really ought to," said the teapot calmly, moving a little bit nearer to its companion, "because it is right, and what's right is korrect"—spelt with a "k" for emphasis.

The match-girl shrugged her shoulders. "I tell you I won't," she said decidedly, "and I don't care for your advice, either."

The teapot looked stern. "'Don't Care' got hung," it remarked severely, "and as for my advice, I have a right to give it because I am a good many years older than you, my dear. If you will remember, I originally come from Dresden, and that was over a century ago."

The little match-girl hung her head. "You're cracked," she said, "and so you ain't worth anything; why, there's a big nick in your spout!"

"Who did it?" asked the teapot in a low, distinct tone.

Dorothy trembled. She knew who had done it. It was herself, when she had played party one day, and taken the teapot without asking permission.

"Well, never mind," the teapot went on, "but it was unkind to treat me so carelessly, I think."

The match-girl looked around her. "Somebody has been very naughty again to-day," she said, "and I sha'n't like her any more."

"Why, dear, do not cherish unkind feelings in your heart against any one;" and the teapot looked very wise.

"But don't you think it was wrong of her?" asked the match-girl quickly.

"To be sure, it was unpardonable to tease those poor little goldfishes so; one of them told me, confidentially, that he had no idea a little girl that had such pretty yellow curls and soft blue eyes could be so cruel!"

"Yes," said the match-girl, "if she doesn't look out her eyes will grow fearfully ugly, and her face will be all lined with temper."

Dorothy shivered, but she seemed glued to her seat and dared not say a word.

"And her poor old grandmother is so good to her, too. Do you know that very pair of mittens that she ripped was for the little girl's Christmas?" The teapot nodded its head, and Dorothy's face grew very sober, indeed.

"Do you think she'll say she's sorry?" asked the match-girl anxiously.

The teapot thought a moment. "I heard her just say she wouldn't," it answered slowly; "no, she's too naughty; she will not apologize."

"O dear, I will, I will—right now, this minute!" and Dorothy jumped from her chair and ran to the door with a little sob. She pushed it open, and hurried along the hall till she got to the sitting-room; then she paused an instant.

There was grandma, sitting in her cushioned chair before the cheerful open fire, with her lace cap on her dear old gray head, and her wrinkled fingers patiently picking up the stitches and knitting away at Dorothy's red mitten.

"Grandma, grandma, I've come to 'polo-gize; I'm so sorry, and I'll never do it again—never!"

Grandma stooped down tenderly and, dropping the mitten, drew the tumbled curly head against her knee.

"Dear, dear pet, I know you won't; there, don't cry, and give your old grandma a kiss, Dorothy dimples!"

Dorothy lifted up her tear-stained little face. "Have you forgived me?" she whispered pleadingly.

Grandma's hand stole over the bright head, and rested there like a benediction.

"Forgive us our trespasses as we forgive others," she murmured brokenly, and though Dorothy hardly understood it, she knew by the caress that she was forgiven.

That night she stole into the "big room" a minute before she went to bed, and she heard the teapot say to the little China match-girl:

"There! she says she is going to be good now always, and, do you know, I really think she will."—[New York Advocate.]

Bruin Couldn't Chew a Watch.

The Rev. A. Haegert writes from Jamtara, India: "An enormous bear, standing over seven feet high, broke cover. A dozen men went after him; he turned and knocked the foremost over, and bit him in his back, his face and forehead, piercing his skull on both sides. Fever set in, and a deputation came begging me to attend to him, as he was in great agony."

I attended the man and he pulled through all right. Then they took me in the jungles. The bear we found on a hillock. I sent him a bullet and broke his shoulder. He growled,

jumped from his place, and charged us; but he was an old fighter; instead of charging straight and giving me the advantage of the ground, he charged in a semi-circle, and got on higher ground than myself. The forty men with me, when they saw the bear charging like an avalanche of black wrath, went up the trees like so many monkeys, and I was left alone.

I had reloaded my rifle, and gave him a second bullet right in the mouth, broke his lower jaw, smashed his upper jaw, and knocked out six teeth. Still he came on, as if he had not been touched; got on his hind legs and wanted to hug me. Old bear hunters usually say that "if a bear hugs a man, it is all over with him." I gave him a blow with my rifle at his throat, but the brute had a bear's skin on, and did not mind it much. He bit my left arm twice, and knocked the rifle out of my hands. Then he bit in my left chest and got my watch in his mouth; I thought he would pull my heart out; I prayed, "God help me." The stout silver casing of the watch was too solid for even a bear to chew. We both tumbled over, I underneath, and kicked him; so he let go my chest and bit me twice in my right leg. Then he ran away to chase the other men. Satan was downright grieved, because he did not finish me off. But the angel that shielded me smiled all over.

My servant turned up with my double-barrel, and I sent the bear a bullet to call him back. I caught him in his hind quarters, but he had enough of the Padre Sahib, with that wonderful chest of his. The sixth bullet went right through his heart and made him tumble over without a groan. Poor old Bruin! He was the hero of many a battle; chief of the mountain and head and shoulder over his fellows. None of them had ever seen such a large bear.

I made eighty hunters sit around the dead bear and preached Christ to them. Then we tied his legs, bamboos were passed through, and eight men carried him home. The people from eight villages made curry of him. The fat I turned into ointment.

Three more bears and three leopards broke cover; one bear had two cubs. A shepherd boy took his cattle too near Mrs. Bear, and she knocked him over. I was asked again to help them with Mrs. Bear, to stop her pranks, but declined, as I have had enough of bears for this year. "Let your moderation be known in all things."—[The Presbyterian.]

The power station at Pont-l'Abbe, Finistere, France, utilizes the tide for fourteen hours a day, the total fall being seven feet and a half, generating eighty-horse power. The water at flood tide flows through a canal two miles and a half long to a pond, returning to the sea at ebb tide.

Church News.

Northern California

San Francisco, Park.—Park church was the scene of a very happy gathering of the people of that neighborhood a few evenings ago. A unique and beautiful entertainment was given by those in charge of the arrangements. A free-will offering was made for the work of the church, amounting to \$40. The influence of the financial phase of the meeting was especially beneficial from the fact that the proceeds were gifts, purely.

Alturas.—The attendance has kept good so far during the summer. We are fortunate in getting the county superintendent of public schools for superintendent of our Sunday-school. The children had their first experience of "Children's Day" on the 1st of July, when they rendered, very creditably, "The Volunteers," on which they had been well drilled. Their service was much appreciated, and by request was repeated at the evening service, when the church made its offering to the S. S. and Publishing Society.

Southern California.

Mentone.—The church has recently extended to the pastor, Rev. Geo. Robertson, the eighth unanimous annual call to their service. Eleven have recently been received on confession to membership. The audience room has recently been tinted, the wood work oiled, platform enlarged and re-carpeted, and unwonted brightness added to the whole.

Avalon.—Pastor Williams and family gave very enjoyable "At Home" to friends and visitors at the new parsonage on a recent Thursday evening. The parsonage is an attractive and commodious house—a "mosaic" of the good will of friends, near and far. One of the pleasant features of the "At Home" was a serenade by children of the Sunday-school. A patriotic service was held on Sabbath evening last, with the church appropriately decorated with flags and flowers.

Paso Robles.—On July 1st Rev. F. W. Reid held communion services on his field at Paso Robles and San Miguel. His pastorate begins with these events. The round trip of eighteen miles was easily made on the wheel in less than two hours. The parsonage is an attractive cottage in the central section of Paso Robles and near the location of the new church that is to be soon erected. A contribution of \$5.25 has been received by Mr. Reid as a result of his recent article in *The Pacific*.

Los Angeles, Vernon.—The church has voted its pastor a vacation till September 1st, that he may seek a much-needed rest. As soon as Mrs. Hardy's health will allow they will go away for a few weeks. The church

was never more united and hopeful. There is a growing interest among the young people since Miss Cheesman returned home from her Peniel mission work in Honolulu. Several have confessed Christ at the evening services, and Miss Cheesman will organize a young people's Bible class. The boys' prayer-meeting is proving a blessed work.

Los Angeles, Olivet.—July 8th was a day long to be remembered by Olivet—196 in Sunday-school and the largest audience ever filling the new pews. It being the twenty-fifth wedding anniversary of Mr. and Mrs. Lamb, Dr. Plumb preached a sermon on the "Joy of Happy Wedlock." At the conclusion of the sermon a beautiful book, "Our Wedding Bells," with the autographs of Olivet friends, was presented in a congratulatory speech by Dr. Plumb, to Brother Lamb and his wife. The entire congregation remained after the morning service and expressed to them their love and esteem. The children of the Sunday-school greeted Mrs. Lamb with the Chautauqua salute, thus in only a small way expressing to her their love for their only "perfect member." At the Junior Endeavor in the afternoon fifty children were present, and as Mrs. Lamb arose to address them she was showered with flowers, thus beautifully expressing the children's love for their leader. Long may these "Lambs," so dear to Olivet's heart, live and have a part in the making of this once weak church a strong power in the community.

Notes and Personals.

Rev. S. M. Dodge occupied the pulpit at North Berkeley, Sunday.

Rev. and Mrs. F. V. Jones of Reno, Nevada, are spending their vacation at San Mateo and other places in California.

At the last communion service ten persons were welcomed into the fellowship of the Lake Avenue church of Pasadena.

Rev. C. E. Chase arrived from Scott Valley last week for a brief vacation, part of which will be spent in Sonoma county.

Rev. L. J. Garver occupied the pulpit of Plymouth church, this city, on Sunday, and Rev. F. N. Greeley took his place at Haywards.

Rev. E. D. Weage and family of Tulare are spending their summer vacation in Berkeley. For two Sundays Mr. Weage has preached at Niles.

Mrs. E. J. Singer, who is a valuable assistant to Superintendent Singer in the Sunday-school work, is taking a vacation at her old home at Santa Barbara.

Improvements are being made in the audi-

torium of the church building at Fresno, windows are being stained, the walls tinted, and a new carpet is being put down.

The Rev. William Rader will speak at the next Monday meeting of the ministers of San Francisco and vicinity. He will give impressions of the religious life of Europe.

The Rev. Dr. Adams started on Tuesday on a vacation trip to Alaska. He will be absent three Sundays. Rev. C. T. Brown of Salt Lake City will occupy his pulpit.

Rev. and Mrs. C. R. Brown departed for Yellowstone Park soon after their return from Yosemite. Much inspiration, doubtless, will come from a trip to these two great wonderlands of the West during one vacation.

Rev. E. D. Hale of Niles was delayed in his journey abroad for one week in New York, the vessel on which he had engaged passage being one of those burned in the recent conflagration there. Mr. Hale is accompanied on this trip by his mother, Mrs. J. D. Hale, a Congregational pioneer in California.

At the welcome reception to Messrs. Glunz and Jackson, who have come to America for a short vacation from their duties as Army Y. M. C. A. Secretaries at Manila, short addresses were made by R. H. Chamberlain and Noel H. Jacks of Oakland, also by W. M. Parsons, State Secretary of the Y. M. C. A., and by W. M. Danner, Secretary of the Denver, Col., Association.

The San Diego Union of June 26th says: "Rev. A. C. Dodd, pastor of the Congregational church at National City, surprised his congregation Sunday by reading his resignation from the pulpit. It is understood that the membership of the Presbyterian and Congregational churches, which was not very large in either, will be consolidated, and that hereafter one pastor will have charge. Rev. Mr. Dodd has been a popular pastor in National City, and his retirement will be greatly regretted."

Miss Denton, who has spent many years as a missionary in Japan, is now in Oakland and will be pleased to address as many of the churches as can arrange to hear her during August. Miss Denton is an enthusiast on Japanese missions and is brimful of most interesting and valuable information. A few dates are already taken, and in order that arrangements may be made to accommodate as many church as possible, those desiring Miss Denton's services are requested to write at once, giving date most convenient for them, to Mrs. S. M. Dodge, 1275 Sixth avenue, Oakland.

The Rev. J. R. Knodell has received and has accepted a unanimous call to the pastorate of the Congregational church at Santa Cruz. He is to begin work September 1st. The

Pacific extends congratulations to the Santa Cruz church. Mr. Knodell will lead them in living ways, and Mrs. Knodell, as pastor's wife and helper, will be found a valuable acquisition to the church circles there. We are glad that Mr. Knodell is soon again to be in charge of a church. He belongs in the pastorate. But this call takes from the Anti-Saloon League in California one who has done some splendid work during the last year and a half. It may be that some one can be found to fill his place in that work, but knowing what he has done in it we are of opinion that it will take about two first-class men to fill the vacancy that will occur the last of August.

Obituary.

Elizabeth Lawson was born in Cooksville, Rock county, Wisconsin, October 12, 1853, and died in Oakland, California, July 4, 1900. Her father, Rev. Francis Lawson, has been a respected minister in the Congregational church for a long time, and found his chief inspiration in the willing assistance of Miss Lawson. Early in life she showed an inclination for the Christian life and work. In 1864 Rev. J. H. Harwood, now of Los Angeles, came to Rockton, Ill., and held what he called children's services, after the plan of the Moody meetings. These meetings resulted in a number of conversions among old and young. At that time Miss Lawson made a public confession of religion. At the age of sixteen she was granted a teacher's certificate and for some time taught school, but "smuggled in religion" along with the secular training. The condition of her health became such as to necessitate a change of climate, and in 1894 she came with her father to California, going forth as Abraham, "not knowing whither he went." It was a venture of faith. The first Sabbath was spent in beautiful Saratoga, where she has been laid away, under the skies which she so much loved.

At this time a door opened at Guerneville, where there was a struggling church needing building and pastoral care. Father and daughter entered into this work with enthusiasm, erected a church building, and gathered the people together. Perhaps the imperishable monument to Miss Lawson's name will be found in the lives of the Guerneville children who were the objects of her care and prayers. In every way she assisted her father, and California has never had a more zealous and consecrated home missionary. A fatal disease separated her from this good work, and she felt that her days were numbered. With sweet self-surrender, and with a faithful confidence in God, she met her crisis with wonderful fortitude. An attack of gripe hastened the end. Her work was finished. The time of her departure had come. She has ascended on high, and being dead, yet

speaketh. Blessed is the memory of the faithful Elizabeth Lawson. *William Rader.*

An Association Suggestion.

Editor of The Pacific: The request for suggestions of improvements in our annual Association in the current Pacific interested me and I venture to make a contribution. If all scan the provisional program and look forward to Association week as eagerly as I do, it must be to them an important event. If some have experienced the disappointment with some programs that I have their anticipated pleasure has been marred. If they have asked, on returning home, "Did it pay?" they and I are in sympathy. What would I propose?

1. A leading place on the program for at least one person from each local association.

2. The preacher chosen from local associations in rotation.

3. All committees to be named from the floor.

4. At least one technical session.

5. Time for debate, with favors to none.

6. A fund to help needy brethren attend.

7. The comfort of all delegates to be equally considered by the entertainment committee.

Samuel C. Patterson.

Lodi.

Washington Letter.

I. Learned

The day of celebration of our nation's birthday proved to be a day of great mourning and sorrow to Tacoma, our sister city on the Sound, occasioned by the sad disaster of the plunging of one of their suburban electric cars from a high trestle at the foot of a long, steep grade, when there rounding a curve in the track. At this writing the dead number thirty-eight and the wounded about eighty, some of whom will probably die.

Among the victims of this terrible catastrophe was Rev. Herbert Gregory, pastor of our church at Spanaway, and one among our most devoted, earnest and lovable ministers. He was also a missionary for all Eastern Pierce county, going sometimes as far up into the foothills of the Cascade Range as Elbe and Ashford. He was born in Somersetshire, England, November 26, 1850. With the other members of his father's family he came to Ontario, Canada, in 1869. They were all orthodox Quakers. His early education was at the Friends College, Sidcot, England, where he graduated at the age of nineteen. From the time of his arrival in Canada he entered into missionary work and for twelve years he labored among his own people in Ontario. In 1881, having married four years previously Miss Mary Barker, who survives him, he removed to South Dakota. Here his first effort

was to gather a Sunday-school, which later and largely by his instrumentality, grew into the Congregational church of Erwin, with twenty-five members, himself and wife among them. From that time he has labored with our denomination. In 1893 he was ordained as pastor of the church at Emory, South Dakota, and in November, 1896, came to Washington, going directly to Roy, taking the pastorate of that church. A year later he became the pastor at Spanaway, where he has continued until now. He was a member of the Tacoma Association, much beloved by his brethren, by his church and all his townspeople. He leaves, besides his widow, a son and a daughter—the former at Valdes, Alaska, and the latter at home with her mother, only prevented from being in the ill-fated car with her father by a severe headache on that morning. On Tuesday, the 3d, Mr. Gregory was called to Roy to preach a funeral sermon, and among the words of his address were these: "We all need to be ready if our Lord call for us suddenly. For myself, I can say, I am ready if my Lord calls for me to go instantly into his presence." The last Sabbath of his life he held the communion service with his people, one of whom has spoken of it as one of the sweetest occasions ever remembered. Herbert Gregory was not a great man, as men speak of greatness, but where shall we find a greater than he in the measurement of Him, who himself became the servant of all.

Changes in our pastores seem to continue, and Rev. Richard Bushell of Marysville resigns his pastorate there, having accepted the call of the church at Black Diamond.

Rev. Jonas Bushell has resigned at Eagle Harbor and is planning to go into business of some kind in Seattle.

Rev. George Baker of Washougal discontinues his work there and accepts the call of the church at Christopher.

The next meeting of the Puget Sound Congregational Club will be held at Point Defiance Park, Tacoma, on Wednesday, July 18th. Dr. Wallace Nutting of Providence, Rhode Island, will be the guest of the Club and will deliver the address.

On Sunday, the 15th, Dr. Nutting will fill the pulpit of Plymouth church, Seattle, and on the following evening will be given a reception by that church and other of his old friends in this city.

Some of us of this northern port of the Pacific Coast, who were present at the recent session of the Coast Congress in your city, are coming more and more to feel that it was a mistake to fix the time of the next in the series of meetings so far away as three years, and will in due season urge that the date be made for 1902.

The writer is quite in accord with the Rev. Mr. Dorland's suggestion that such a change

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in date be made by the committee. If you of the Southland are willing to come in two years, Seattle Congregationalists will be only too glad to greet you here at that time. It may be that as soon as that we shall feel an important necessity upon us to counsel together as to our immediate responsibilities concerning the work of the kingdom of God in the Orient, where even now his processes of overturning seem to be rising up before us.

Seattle, July 7th.

Oregon Letter.

By George H. Himes.

The commencement exercises of Pacific University began on June 16th and closed on the 20th. The attendance was excellent and the interest throughout well sustained, the program of each day being of a high order. On the first day the time was occupied by the anniversary exercises of the Conservatory of Music, under the direction of Miss Clara White Cooley, who has had charge of this department for several years. All her pupils showed a commendable degree of proficiency. On Sunday Rev. P. S. Knight preached the baccalaureate sermon in the absence of President McClelland, who was in the East. He addressed the Christian Associations in the evening. Monday the German comedy, "*Der Canderdat*," was presented by the Juniors, under the direction of Miss Martha Scriven Evans, instructor in vocal expression. Tuesday was the day of the third class in the Academy, and "*Robert Louis Stevenson*" was the subject, the program being under direction of Principal Bates. On Wednesday came the closing hours of commencement. There were ten in the graduating class—seven young men and three young women, and all performed their parts with credit to themselves and to the College.

At the corporation dinner there were about ninety guests, principally the alumni. This was served in the church parlors by the Ladies' Aid Society, and the repast was most bountiful.

Hon. W. N. Barrett, of the 1879 class, was elected president of the Alumni Association for the year.

The annual reports considered by the board of trustees indicated a better financial condition than before in many years. Treasurer Warren made a full report, showing that the receipts for tuition had been larger than in any other year in the history of the college, and there is every evidence of substantial and enduring prosperity. The grade of work required of students has been steadily raised, and at the same time the number of students has been constantly increasing.

The Salem Central church had a good Children's Day. Six children were baptized, and

a collection one-third larger than that last year was taken for the C. S. S. and P. S.

On June 22d the annual missionary rally of the churches of Portland and vicinity was held in the First church, and it was a decided success. The time from 10 a. m. to 4 p. m. was fully occupied, and the interest was unflagging. Outside of Portland the churches of Hillsboro, Forest Grove, Sherwood, Oregon City, St. Helens and Rainier were represented. A splendid dinner was served by the ladies of the entertaining church.

June 15th was the forty-ninth anniversary of the organization of the First church. Special effort will be made this year to make it one of the best in its history, and it is expected that the fiftieth anniversary will be an occasion of great importance.

Portland, July 8, 1900.

Eastern Washington Notes.

By Jorwerth.

The Christian Endeavor Convention brought many visitors and much inspiration to Spokane. In the judgment of many Dr. Temple was the orator of the occasion, though visitors from the East were present. The Congregational rally on Sunday evening was conducted by Chaplain A. L. Knudson of the First Washington Volunteers, lately graduated from Whitman College. The chief speaker was Rev. D. C. Cram of Minnesota, who with his wife was on the way to join the mission at Nome. Our missionaries in China were remembered by name in prayer and talk.

Hillyard has been painting the interior of the church edifice. All are anticipating with pleasure a visit from Dr. Kingsbury of Bradford, Mass., who was so helpful to this church in its beginnings.

Pilgrim church, Spokane, is supplied by Rev. Rosine M. Edwards during the absence of the pastor in California.

Rev. Mr. Fowler of Orting spent a few days in Spokane on his way to attend the Alumni gathering at Oberlin.

Prof. and Mrs. L. F. Anderson and Miss Louise Baker of Walla Walla have gone to Europe for a year. Prof. Anderson's department will be cared for during his absence by Mr. William Worthington, '00.

Rev. T. W. Walters visited Wardner on the 24th of June.

Rev. P. B. Jackson is doing good work at North Yakima. A children's choir and an orchestra are features of the Sunday evening service.

A Men's Club is being organized in Westminster church, Spokane, and promises to be a source of much help.

Spokane, June 30th.

I believe that all men are sinners.

Household.**RECIPES.**

Coffee jelly is easily made, and is general favorite, being especially good for Sunday's dessert, as it can be made the day before. It should be thoroughly chilled, of course, and served with whipped cream.

Snow pudding is another good "Sunday" dessert," and is made as follows: Take two tablespoonfuls of cornstarch, wet with a little cold water, and dissolve in one and a half cupfuls of boiling water, adding the juice of a lemon, and a cupful of sugar, letting it boil till clear. When cold, stir into it the well-beaten whites of two eggs; for the sauce, make a soft custard of the yolks of the eggs, a pint of milk, two tablespoonfuls of sugar, and flavor with vanilla. Serve very cold.

Popovers are sure to be favorites with the children, and so is batter pudding. But pre-eminent above all deserts dear to childish hearts, ice cream stands alone. Of course it cannot be classed with the economical desserts, but when made at home does not involve so very much outlay. If there are children in the family, by all means own a freezer, for it will amply repay you. The preparation of ice cream is simple, especially "Philadelphia" ice cream, and if you can press one of the younger members of the family into the service to freeze it, it resolves itself into an easily made dessert.

It may seem like taking unnecessary trouble to give so much care to an insignificant matter as the children's dessert, but if they do not now appreciate their mother's loving thought for them they will when they are older. Perhaps some day your boys may contribute to the peace of their own homes by saying with masculine tactlessness:

"This pudding is very good, my dear, but some how it doesn't taste like the kind mother used to make."—[New York Observer.]

A PRAYER-MEETING IN HELL.

An aged minister, writes Mr. Moody, fancied he had committed

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the unpardonable sin. At last, after much conflict, he submitted to what he mistakenly considered was the will of God for him to be lost. Then something within him whispered:

"Suppose there is a hell for you, what would you, with your disposition and habits, do there?"

The quick answer was: "I would set up a prayer-meeting," and with the words came the light of God to show him the absurdity of it all. The fact that one fears that he has committed this sin, is the surest proof that he has not.

Failure is often but man's name for God's successes.

Just for Fun.**SOME AUTHORS.**

The most cheerful author—Samuel Smiles.

The noisiest author—Howells.

The tallest author—Longfellow.

The most flowery author—Hawthorne.

The holiest author—Pope.

The most amusing author—Thomas Tickell.

The happiest author—Gay.

The most fiery author—Burns.

The most talkative author—Chatterton.

The most distressed author—Akenside.—[Chicago Times-Herald.]

THE FLIGHT OF TIME.

Old Med: "Well, old man, how'd you sleep last night? Follow my advice about counting up?"

New Med: "Yes, indeed. Counted up to 18,000."

Old Med: "Bully! And then you fell asleep, eh?"

New Med: "Guess not! It was morning by that time, and I had to get up."—[Pennsylvania Punch Bowl.]

WUSSER YET.

In a pamphlet on "Atheists and Agnostics," Mr. F. M. Holland tells of a sexton who, when asked by the rector why a certain wealthy parishioner had ceased coming to church, and whether the neglect was due to Latitudinarianism, replied: "No, sir; it's wusser nor that!" Then it must be Unitarianism?" "No, sir; wusser nor that!" "Ah! Perhaps it is agnosticism?" "Oh, no, sir! It's wusser nor that!" "But it can't be atheism?" "No, sir! It's wusser nor that!" "But there can't be anything worse than atheism." "Oh, yes, sir! It's rheumatism."

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On the very first morning of Bobby's visit to grandmamma, he said, very politely but decidedly, "If you please, grandmamma, I don't want nutritious food. I want to eat what I'd rather."

Hostess: "Run, daughter, and bring in the new kitten. Isn't she a beauty? Her name's 'Janice Meredith.'"

Visitor: "Oh, that's nothing. We've got two at our house, and they're 'To Have and to Hold.'"

Jack: "Do you know, I always like to converse with a spinster at a social gathering."

Tom: "Why do you?"

Jack: "She never bores a fellow to death about talking about old times."

Mrs. Youngwife: "I want to get some salad."

Dealer: "Yes, ma'am. How many heads?"

Mrs. Youngwife: "Oh, goodness! I thought you took the heads off. I just want plain chicken salad."—[Catholic Standard and Times.]

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ADVICE TO A YOUNG MAN.

After Mr. Lincoln's speech at Leavenworth, Kansas, in the winter of 1859, Mr. Lincoln and friends, among whom was Captain J. R. Fitch of Evanston, Ill., then a young man, were invited to the home of Judge Delahay, where Mr. Lincoln was entertained. The refreshments included wine, of which almost every one except Mr. Lincoln partook.

"The next day," says Captain Fitch, in the *Northwestern Christian Advocate*, "we escorted him to the train; and to my dying day I shall never forget our parting. I was only twenty-two years old. Mr. Lincoln bade each good-bye, and gave each a hearty grasp of the hand. He bade me good-bye last, and as he took my hand in both of his, and stood there towering above me, he looked down into my eyes with that sad, kindly look of his, and said: 'My young friend, do not put an enemy into your mouth to steal away your brains.'"

—[D. D. Thompson, on "Abraham Lincoln."]

SUBMIT YOURSELF UNTO GOD

William Dawson once told this story to illustrate how humble the soul must be before it can find peace. He said that at a revival meeting a little lad who was used to Methodist ways went home to his mother and said: "Mother, John So-and-so is under conviction and seeking for peace, but he will not find it to-night, mother." "Why, William?" said she. "Because he is only down on one knee, mother, and he will never get peace until he is down on both knees." Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves left, we cannot find the Savior.—[D. L. Moody.]

There was a piece of cold pudding on the lunch-table, and mamma divided it between Willie and Elsie. Willie looked at his pudding—then at his mother's empty plate. "Mamma," he said, earnestly, "I can't enjoy my pudding when you haven't any. Take Elsie's."—[Life.]

The woman who mislays her hat and looks for it in her purse, among other impossible places, is very like the physician who looks in all sort of impossible places for the cause of a disease. The heart begins to act irregularly and straightway

there's an examination of the heart to find what is interfering with it. The liver gives trouble, and is dosed with drugs and pounded with pills to bring to light the cause, and all the time the cause of the trouble is in the stomach.

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